Αἰὲν ἀριστεύειν

ARTICLES

OF

VISITATION & ENQUIRY

Concerning MATTERS

Ecclesiastical:

EXHIBITED

Lib: T. Barlow à Sec. Reg. Oxon. Jul. 30. 1662

To the Ministers, Church-Wardens, and Side-men of every Parish within the

DIOCESE of *WINCHESTER*,

In the Primary EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

GEORGE

By Divine Providence

Lord Bishop of *WINCHESTER*.

LONDON,

Printed for *T. Garthwait*, at the Kings-Head in S. *Pauls* Church-yard, M.DC.LXII.

BIBLIOTHECA BODLEIANA

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

BIBLIOTHECA BODLEIANA

ARTICLES

OF

VISITATION and ENQUIRY

Within the

DIOCESE of *WINCHESTER.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate? the Windows well glazed, the Floors well paved, the Seats well fastned, and conveniently placed, and all things so decently ordered, as becometh the House of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of the Lead or Bells formerly belonging thereunto, been imbezelled, sold

or made away? In whose hands or custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church for the Administration of Baptism? And is there in your Chancel a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloath, and another Covering of white and pure Linnen to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloath or Cushion for the same? A Bible of the last Translation, in a large Volume, and the Book of Common-Prayer, both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church provided, and to be duely washed at the Charge of the Parish.

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Sirnames of all such persons as are married, Christned, or Buried, within your Parish? together with the Names and Sirnames of both the Parents of the Children so Christened, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein to write down the Churchwardens Accompts: together with a strong Chest, with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearl cloath, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houses, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any door into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since, by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe lands, Gardens, Orchards, Tenements or Cottages, belonging to your Parsonage or Vicarage? As also a Note of such Pensions, Rate-tythes, and Portions of Tythes, or other yearly Profits (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? or by whom; as you know, or have heard?

IV. HAVE any of the Ancient Gleb-lands belonging to your Parsonage or Vicarage been taken away, or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof, as you know, believe, or have heard?

Tit. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders by any Simonistical compact?

III. HATH

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How many week in any one year hath he been absent from it, without urgent necessity?

V. HATH your Minister a Curate to assist him? Is the said Curate in Holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church besides? and what yearly Stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, Celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-dales and Fasting-dales, as also the Ember-weeks, and the yearly Perambulation in Rogation-week, as in the Common-Prayer-book, or by the Ecclesiastical Canons is appointed? giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service, upon the Sunday next before?

IX. HATH your Minister been licenced to preach by the Bishop, or either of the two Universities? If so; Doth he then constantly (unless in case of sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed, be hindred by sickness, or otherwise, as aforesaid; doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Parish

rich, in the Church Catechism? and doth he prepare and present them, being so instructed, to be confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants, and other Sectaries, (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine, tending to the edification of the people in the knowledg and faith of Jesus Christ, and obedience to Gods holy Commandments? or hath he at any time (as you know, or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as being under age, have not the consent of their Parents, or without the Banes first published on three Sundaies or Holy-daies in the Church? or at any other hours then between Eight and Twelve in the Morning; unless he had License or Dispensation so to do?

XV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture read Divine Service, according to the Book of Common-Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV.. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises, not appointed by Authority? or doth he, or any other, either Minister or Lay person, hold any Conventicles or Meetings in private houses within your Parish for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Laws and Canons in that case provided?

XVI. IS your Parson, Vicar, Curate, or Lecturer, a man of sober, unblameable, and exemplary Life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Tavern or Ale-houses? a common Gamester? a prophane or obscene Jester? a Swearer, Rayler, Scoffer, or Quarreller? Doth

he

be set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbecoming a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary, that refuse to come unto the publick Assemblies, Prayers, or Services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish that lieth under a common fame, or vehement suspition of Adultery, Fornication, or Incest? Are there any common Drunkards within your Parish, or common Swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours?

III. DO any of your Parish upon the Sundayes or Holy dayes, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open, or wares sold? or do any Vintners, Innkeepers, or other Victuallers and sellers of Wine or Ale, suffer any persons to tipple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish duely resort unto your Church, Chappel or Chappels, upon every Sunday and Holiday appointed for Divine Service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come onely to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed

and

and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there anie in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawfull Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form than is appointed? Or do they kep them unbaptized any longer time then the Church alloweth? And are there any Infants or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Housholder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundaies and Holy-daies, as in the Book of Common Prayer is appointed: that when they are well instructed in the same, they may be confirmed by the Bishop?

VIII. IS there anie person in your Parish, who being 16. years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is alwaies to be one? Doth anie in your Parish refuse to receive the same kneeling? or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there anie strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you anie among you that be denounced and declared excommunicate for anie crime committed? How long have they been so excommunicated? And do anie of your Parish kep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have been unlawfully married, contrary to the laws of God? Or anie that being lawfully divorced, have married again? Or anie that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

XI. ARE there anie married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there anie belonging to your Parish, who refuse to pay their duty for Easter offerings to your Minister? Or anie that refuse to contribute, and pay the rate assessed upon them, for the repair of your

Church or Chappel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments, of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary?

Tit. V.

Concerning Parish-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chappelry a Parish-Clerk, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Almes-house, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or Stipend, belonging to the Governors, or Masters of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such Grants and Ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop, or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them, upon Sundays and Holy-dayes, orderly to repair to your Church or Chappel, and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish, practise Physick, or Chirurgery, or any Woman take upon her to exercise the Office of a Midwife, without approbation and license from the Ordinary?

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Churchwardens of your Parish yearly and duly chosen by the joynt consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Churchwardens given up their due Accompts to the Parish, and delivered up to the succeeding Churchwardens the moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Churchwardens and Side-men take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundays and Holy-days? And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace, levie of them by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according the Act of Parliament in that case provided

provided: And do you distribute the several sums so levied, among the Poor of your Parish, according to the Law?

IV. DO you note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle, or talk together in the Church-porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. DO you suffer no mis-behaviour or disorder to be done by men, women, or servants, or children, in your Church or Chappel? Are you carefull that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds, to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese? and do you permit no other to preach?

VIII. HAVE you (the Churchwardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, taken sufficient time to draw up your Presentments, and therein consulted with your Minister for his faithfull assistance?

FOR know you assuredly, That as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

GEO. WINTON.

THE Ministers of every Parish are desired to give in the Names of such of the younger sort, in their several Parishes, as they judge fit to receive Confirmation from the Bishop, and to present them to be confirmed; especially such as having competently learned their Catechism, have not yet received the Holy Communion.

ARTICLES OF INQUIRY, CONCERNING Matters Eccleſiaſtical,

EXHIBITED

To the Miniſters, Church-wardens, and Side-men of Every Pariſh within the Dioceſs of DURHAM.

In the Firſt Epiſcopal Viſitation of the Right Reverend Father in God *JOHN* by Divine providence Lord Biſhop of *DURHAM*.

In the Second Year of his Conſecration. *Anno Dom.* MDCLXII.

LONDON, Printed by *T. Garthwait*. 1662.

The Oath to be given unto the Church-wardens and Side-men of every Parish.

YOU shall Swear to inquire with the best diligence that you may, and to make a true answer unto every Article of this Book now given you in charge, presenting every Person of your Parish that hath done any offence, or omitted any duty therein mentioned. And this you shall do without any favour or hatred, or fear of displeasure; So help you God and the Contents of his holy Gospel.

ARTICLES OF VISITATION and INQUIRY,

EXHIBITED

To the Church-wardens and Side-men of every Parish in the Diocess of *Durham*.

Anno MDCLXII.

TITUL. I.

Concerning the Fabrick, Repairing, Keeping clean, and Furnishing of Churches or Chappels.

1. IS there in your Parish a Church or Chappel with a Tower or Steeple adjoyned to it, and a Chancel at the East, all well and fairly built, duly kept, and maintained, for the honour of God, and for the performance of Religious duties.

2. ARE the Roofs thereof well leaded or slated without? well ceiled within? the windows well glazed? the walls well plaistered? the tables of the Ten Commandments and other sentences of Scripture well placed? the floors well paved? the seats well framed? and all things so decently ordered, as may best beseem the House of God?

3. HOW many Bells are there in the Tower or Steeple of your Church or Chappel? have any of them that formerly belonged to it, or any lead of the

rools of the Church or Chancel, been imbezelled and sold away? and if any such thing hath been done, who did it? and who consented to it? and what was the value of the thing so sold or imbezelled?

4. IS there a Font of Marble, or other stone decently wrought and covered, set up at the lower part of your Church, for the administration of the Sacrament of Baptisme? Is there a partition between your Church and your Chancel, a comely fair Table there, placed at the upper part of it, for the administration of the Sacrament of the Lords Supper? Are there two fair and large coverings for it, one of silk-stuffe, or fine cloth, another of fine linen, with a Plate or Paten, and a Cup or Chalice of silver, and two fair flagons of pewter or purer metal belonging to it? Have none of all these things been purloined, destroyed or made away by any person whom you can name? and if they have been taken away, are they again restored, or other such provided in their place?

5. HAVE you in your Church or in your Chancel a convenient seat erected for your Minister wherein to read the daily Morning and Evening Service, a Desk whereat to say the Litany in the midst of the Church, according to the Injunctions set forth in the time of 2. Eliz. and a Pulpit for Sermons with a comely cloth before it? Are you provided of a Bible in the largest volume, and of the last approved Translation, and in what year was it printed? have you two books of Common-Prayer set forth by publick authority, and are they both also of the largest volume, one for the Minister and another for the Clerk to use at the celebration of all divine offices? Have you likewise a book of the Sermons or Homilies that were set forth in the time of King Edward the Sixth, and in the Reign of Queen Eliz. together with the works of Bishop Jewel in defence of the Church of England, which King James commanded to be had in all Churches, and a book of the Constitutions or Canons Ecclesiastical, the books or forms of divine Service for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, and a Table of marriages prohibited by the Law of God?

6. HAVE you a large and decent Surplice (one or more) for the Minister to wear at all times of his publick ministration in the Church, and another for the Clerk, if he hath heretofore been accustomed to wear it, when he assisteth the Minister? Are not either of their Surplices now grown old and torn? and what are they at this time worth? or if new have been lately bought, how much did they cost by the yard?

7. HAVE you in your Vestry a Hood or Tippet for the Minister to wear over his Surplice, if he be a Graduate? a book of Parchment wherein to register the Christnings, Marriages and Burials of your Parish? another book of paper, wherein to record the licences of strange Ministers that are admitted at any time to preach in your Church or Chappel? and a third book wherein to write down the accompts of the Church-wardens, and to keep an Inventory of all things

things provided and belonging to your Church? Have you a ſtrong Cheſt with Locks and Keys, wherein to keep all theſe Books, and other Furniture for divine ſervices in ſafe cuſtody? And laſtly, have you a Box, wherein to put and keep Alms for the Poor, and a Bier with a black Herſe-cloth for the burial of the Dead?

TITUL. II.

Concerning the Church-yard, Parſonage-houſe, Alms-houſe, Glebe, and Tithes.

1. IS your Churchyard well and ſufficiently fenced? Is it decently kept, without ſufferance of any beaſts to enter in and annoy it? Hath any perſon incroached upon it, or made a new Door into it out of their own habitation or ground about it?

2. IS The Houſe of your Parſon, Vicar, or Curate, well built and kept up (with all out-houſes thereunto belonging) in good and ſufficient Repair?

3. HAVE you a true note or Terrer of all the Glebe-Lands, Gardens, Orchards, Tenements, and portions of Tithes appertaining to your Parſonage or Vicaridge? Is it kept in your Veſtry, and a Copy of it delivered into the Biſhops Regiſtry?

4. IS there any Alms-houſe, Hoſpital or Free-School in your Parish? Who was the Founder, or is now the Patron thereof?

TITUL.

TITUL. III.

Concerning Ministers, Preachers, and Lecturers.

1. IS your Minister, Parson or Vicar a Deacon or a Priest ordained by a Bishop according to the Lawes of the Church of England?

2. WAS he without any Simoniacal Compact, promise or payment freely presented, instituted, and inducted into his benefice? and did he within two moneths after his Induction publickly read in your Church upon some Sunday or Holy-day in the time of Divine Service, and in the Audience of his Parishioners, all the 39. Articles of Religion set forth and established in the Church of England by Authority? And did he then openly and publish his assent unto them all, subscribing his name thereunto in the presence of the Churchwardens, and other persons of your Parish, who can bear witness of the same? Do you not know, or have you not heard, that in his reading, or pretending to read these 39. Articles of Religion, he omitted, or skipped over some one or more of them? what Article was it, or what part thereof, that he left unread?

3. DOTH he use any other words or form then what is prescribed in the Book of Common prayer in the publick reading of the daily Morning and Evening Service, and in the Litany which is to be added to the Morning-Service upon Sundays, Wednesdays, and Fridays weekly, and at all other times when it is appointed by the Bishop; as likewise at the reading of the Communion-Service, and the Administration of the two Sacraments (Baptism and the Lords Supper) at the Celebration of Matrimony, Churching of Women after Child-birth, burying the Dead, and pronouncing Gods Commination against impenitent Sinners? And doth he all these without omission, addition, or alteration of any of them, using all the Rites and Ceremonies appointed in that Book?

4. DOTH he always at the reading or Celebrating any divine Office in your Church or Chappel, constantly wear the Surplice, and other his Ecclesiastical habit according to his Degree? And doth he never omit it?

5. DOTH he diligently instruct the youth of your Parish in their Catechism, and visit the Sick, as he is directed for the performance of both those Offices in the Book of Common-Prayer?

6. DOTH

6. DOTH he bid and observe the Holy-dales, and Fasting-dales, as they occurre from time to time in the whole yeer?

7. IS he a Graduate in either of the Universities of this Realm, and to what degree hath he been there admitted?

8. HATH he been Licenced by the Bishop or by one of those Universities to Preach? And doth he constantly Preach in your Church or Chappel, or (when he is hindred by sickness or some other urgent cause) doth he procure a Sermon to be preached by a discreet, able and approved Substitute, every Sunday, besides the Anniversary dates of Christs Nativity and his Passion at the least? And if there be no such Sermon preach'd, doth he, his Substitute or Curate read one of the Sermons or Homilies appointed by publick authority for such several times and occasions?

9. DOTH he or his Curate observe the Three Rogation-dales before the Feast of our Lords Ascension, saying the Litany, the CIII. and the CIIII. Psalm, with the Church-Wardens, and other that accompany him, in the perambulation of your Parish? and when the perambulation is ended, doth he go into the Church with them, and read unto them one of the Sermons set forth and appointed for that purpose?

10. DOTH he or his Substitute use any other Form of Prayer before his Sermon or Homily, but what he is directed and enjoyned to do by the Constitutions of the Church?

11. DOTH he preach unfeigned faith and obedience to Gods holy Commandments, Submission and Loyalty to the King and his Laws, together with true Christian Piety and Charity among the people? And hath he not at any time (to your own knowledge, or as you have been told by others that do know it,) preached any False, Heretical, Seditious, or Schismatical Doctrine in his Sermons, whereby the people may be led into any Sect or Faction, against the peace and unity of the Church?

12. IS there any Lecture preached in your Parish? Is he who preacheth it (one or more) allowed so to do by the Bishop? Doth he before his Lecture read the Publick Service of the Church appointed for that day by the Book of Common-Prayer? At the reading thereof doth he wear a Surplice? when he Lectureth, doth he use the Ecclesiastical habit appointed for all Ministers of the Church? Doth he administer the Sacraments of Baptism and the Lords Supper twice in the year at least, according to the prescript form of the publick Liturgy? And lastly doth he before the preaching of his Lecture constantly observe the Form of Prayer which is enjoyned him in the 55th. Canon of the Ecclesiastical Constitutions?

13. DOTH your Minister endeavour to reclaim all Popish Recusants and other Sectaries, (if there be any such inhabiting within your Parish) to the unity, obedience and true Religion established in the Church of England? Doth he

he prepare and present the youth of your Parish to be Confirmed by the Bishop? Doth he admit any of them to the holy Communion, or to be Contracted in Marriage, or to be Godfather or Godmother in the administration of Baptism, before they can give an Accompt of their Faith and Religion according to the Questions and Answers contained in the Church Catechism? Hath he admitted any woman to her thanksgiving after Child-birth before she hath done her Penance, if her Child was born or begotten out of lawful Matrimony? Doth he presume to marry any persons in private houses, or such as being under the age of 21 years have not the Consent of their Parents, or without the Banns first published on three several Sundaies or Holydaies in your Church, or at any other hours then between 8 and 12 in the forenoon, unless he hath a License or dispensation to the contrary?

14. HATH your Parson or Vicar any other Ecclesiastical Benefice, Prebend or Dignity? Doth he reside upon his Living among you, or how long in the year is he absent from it? Hath he a Curate to assist him in his Ministry, and what Stipend doth he allow him? Is that Curate an able, learned and discreet person, admitted by the Bishop to serve in your Church or Chappel? And doth he serve in any other Church but yours?

15. IS your Parson, Vicar, Curate or Lecturer a man studious of innocency and Sanctity in his life? of a sober, chaste, unblamable and religious conversation? Doth he refrain the Company of ungodly and vitious persons, such especially as be excommunicated for their disobedience or gravity and loosness of life? Is he noted to be a frequenter of Taverns or Ale-houses? to be an ordinary Gamester, or Hunter, or a common Swearer, or intemperate drinker? a riotous or disorderly person in any kind whatsoever? Doth he wear his Hair of a moderate and comely length? Is his Apparel grave and decent, in fashion and in colour such as is enjoyned him by the Canons of the Church? Doth he not imploy himself in any Mechanical Trade, or servile labour unbefitting his sacred Office and Ministry? And is there any other in your Parish, who having been heretofore ordained a Deacon or Minister, hath relinquished the exercise of his holy Orders, and now in the course of his life beareth himself as one of the Laity, and not as a Minister of God and the Church?

16. Doth your Minister or Curate wilfully refuse or delay the time to Baptize any Infant that is in danger of death? and if the Child be Baptized in private, and doth afterward recover, is it brought into the Church, and the Baptism of it there certified to the Congregation according to the Form prescribed in the Book of Common-Prayer, and the Administration of the Sacraments? Is there any Child past his Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized among you? And doth he in the Administration of that Sacrament, admit any Parent to be Godfather or Godmother to their own Children?

17. DOTH

17. DOTH he in the presence of your Church-wardens write and record in your Register-Book the names of all persons baptized, married and buried within your Parish from time to time, together with the names of their Parents; and doth he subscribe his own and the Church-wardens or Overseers names to every Page of that Book, yearly transmitting the copy of those christnings, marriages and burials so subscribed into the Bishops Registry?

TITUL. IV.

Concerning the Parishioners.

1. IS there in your Parish any person who is commonly known or reputed to be an Heretick or Schismatick? any Papist, Presbyterian, Familist, Anabaptist, Independent, Quaker or other Sectary that refuse to come unto the publick assemblies, prayers or services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such what are their names?

2. IS there any person in your Parish who by common fame, report or behement suspition hath committed adultery, fornication or incest, or any receiver and harbourer of such incontinent lewd persons in their houses? are there any common drunkards within your Parish, any that be usual swearers, or blasphemers of Gods name, or any that are noted to be rasters, unclean and filthy talkers, or any sowers of sedition, faction, and discord amongst their neighbours?

3. DO any of your Parish imploy themselves upon the Sundays or Holydayes in their bodily and ordinary labour? or do they permit their servants so to do? are any Shops kept open or wares sold? or do any Vintners, Inne-keepers, or other victuallers and sellers of Beer or Ale suffer any persons to tiple or game in their houses upon those dayes?

4. DOTH every person inhabiting or sojourning within your Parish duly resort unto your Church or Chappel, upon every Sunday and Holyday appointed for divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? And are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church?

5. DOTH every person at his entrance into the Church reverently uncover his head, and so continue all the time of Divine Service and Sermon, until his departure thence? Do they all reverently kneel at the Prayers, and stand up when the Creed is said, and when the Gospel is read, making due reverence when the name of our Lord Jesus is mentioned? Do they joyn with the Clerk of the Church in answering at the Psalms, Hymns and other parts of the Service as is appointed for them?

6. ARE there any in your parish that refuse to send their Infant-children unto the Sacrament of Christian Baptisme in your Church, there to be baptized publickly, unless in case of urgent necessity and danger, when the child may be baptized at home by your own lawful Minister, after the form and rites appointed in the Liturgy? Or do they send their children to be baptized in any other Parishes, or after any other form, or by any other Minister abroad? Or do they keep them unbaptized any longer time after they be born, then the Church alloweth in the rules prescribed for the administration of that Sacrament? And are there any Infants or more aged Children in your Parish that be yet unbaptized?

7. DOTH every householder in your Parish cause their children and servants duly to learn their Catechisme, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Book of Common-Prayer is appointed? And when they are well instructed in that Catechisme, are they sent or brought to the Bishop at fit and convenient times to be confirmed?

8. IS there any person in your Parish who being 16. years of age and well instructed in Religion doth not frequently receive the Sacrament of the Lords Supper, or at least three times in the year, of which Easter is always to be one? Do they leave their common seats and draw near to the Communion Table when they are to receive that Sacrament, all decently behaving themselves, and humbly kneeling upon their knees in honour of our blessed Saviour, whose precious death and passion is then set forth and remembred by the Church?

9. DOTH any in your Parish refuse to receive that holy Sacrament from the hands of your own Minister, or repair for it to other Parishes and Ministers abroad? Or are there any strangers not being of your Parish, that forsake their own Churches, and usually repair to yours for it?

10. HAVE you any among you that be denounced and declared excommunicate for any disobedience or crime committed by them? How long have they been so excommunicated? And do any others of your Parish keep society with them before they be reconciled to God and the Church?

11. ARE there any living in your Parish who have been unlawfully married contrary to the laws of God? Or any that being lawfully separated and divorced have been married again, the former husband or wife still living? Or any

that

that being lawfully married, and not separated or divorced by course of law do yet live asunder, and cohabit not together?

12. ARE there any married-women in your Parish who refuse after their safe delivery from the peril of Child-birth, to come and make their publick thanksgiving to God in your Church, as they are required to do by the Book of Common-Prayer? And when they come so to do, do they come decently veiled and make their offerings according to custome?

13. ARE there any belonging to your Parish who refuse to pay their duty for Easter offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all divine offices there?

14. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your parish that be yet unproved before lawful authority? Or any Goods administred without a due grant from the Ordinary? Dies any dying in your Parish or elsewhere leave any legacy to your Church or Chappel, or to the use of poor and needy persons among you, or to any other pious and charitable purposes? What were those legacies, and how have they been bestowed?

15. IS there any Hospital, Almshouse or free-School founded in your Parish? And is the same well governed and used, according to the foundation and ordinances thereof?

16. DO you know or have you heard of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

17. IS there no strife and contention among any of your Parish for their Pews or Seats in your Church? And whether have they erected any Pews in your Chancel, or elsewhere in the body of your Church or Chappel without leave and licence from the Ordinary?

18. KNOW you any person or persons that have presumed to brawle, fight or strike one another in your Church, or in your Church-yard? And if any such be, what are their names?

TITUL. V.

Concerning Parish Clerks and Sextons.

1. HAVE you belonging to your Church or Chappelry a Parish Clerk aged 21 years at the least? Is he of honest life and Conversation? and sufficient or able to perform his duty in reading, writing and singing? Is he chosen by your Minister, and doth he duly attend him in all divine Services at the Church? Doth he wear a Gown when he so attendeth, and a Surplice over it, if heretofore the Customs hath been such among you? Are his wages duly paid unto him? or who withholdeth the same from him?

2. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from noysome dust, cobwebs, litter, straw, or any other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of divine Service Morning and evening, that the people may be warned to come unto the Church? And when any person is passing out of this life, doth he upon notice given him thereof, go and tell a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

TITUL.

TITUL. VI.

Concerning Curates, School-masters, Physicians, Chirurgeons and Midwives.

1. IS there any Curate or Minister imployed under the Person or Vicar of your Parish? Is he admitted and licensed as doth belong by the Bishop of the Diocese? Doth he [illegible] soberly, gravely and religiously in his place? Doth he instruct the Youth of your Parish in the Catechisme appointed them? Is he diligent in visiting sick persons, examining them in their Christian Faith, exhorting them to works of Charity, if they be able to do them, to make restitution, where they have done any wrong, to remit all injuries that they have received, and to ask forgiveness of God, and of others whom they have offended?

2. DOTH any man in your Parish practise Physick, or Chirurgery, or any woman the office of a Midwife without examination and allowance of the Bishop or his Chancellor?

3. DOTH any man keep a publick or private School in your Parish, but such as be allowed thereunto by the Bishop or his Chancellor? Doth he teach his Scholars the Catechism of Religion, &c. set forth by Authority? Doth he exhort them upon Sundays and Holy-days openly to repair to your Church to Divine Service? and see that they behave themselves there quietly and soberly, during the time of divine Service and Sermon?

TITUL. VII.

Concerning Church-Wardens and Side-men.

1. ARE the Church-wardens of your Parish yearly & duly chosen by the joynt consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

2. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and delivered up to the succeeding Church-wardens the moneys remaining in their hands, together with all other things belonging to your Church or Chappel, by Bill indented?

3. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishioners be absent from the divine Service and Sermon in your Church or Chappel, upon Sundaies and Holydaies? And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace levy of them by way of distress upon their goods the sum of 12 pence for every such day of their absence according to the Act of Parliament in that case provided? And do you distribute the several sums so levied, among the poor of your Parish, according to the law?

4. DO you note them that come late to Church after divine Service is begun, or depart before it be ended? Do you suffer none to stand idle or talk together in the Church-porch, or to walk in the Church or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

5. DO you suffer no mis-behaviour or disorder to be done by men, women, or servants, or children in your Church or Chappel? Are you careful that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds to be brought or come into your Church, but let your Sexton to keep them out, that the Congregation and the Minister performing divine Service, or Preaching his Sermon, may not be disturbed by them?

6. DO you against the time of every holy Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the advice and direction given you by your Minister for the number of Communicants?

7. DO

7. DO you cause all Preachers (coming from other places to make Sermons in your Church or Chappel,) to subscribe their names the same day they preach in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocess? and do you permit no other to preach.

8. Have you (the Church-wardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, had a sufficient time to draw up your presentments, and therein consulted or increated your Minister for his faithful assistance?

FOR know you assuredly, that as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of them by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful omission and Perjury.

JOH. DUNELM.

ARTICLES
TO BE
ENQUIRED OF
IN THE
Diocese of Salisbury,
IN THE
VISITATION
OF THE
Right Reverend Father in God
HUMFRY
LORD BISHOP of
SARUM
Anno Domini 1662.

LONDON,
Printed for *Timothy Garthwait* at the Kings Head
in S. *Pauls* Church-yard, 1662.

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God*, &c.

ARTICLES

OF

VISITATION and ENQUIRY

Within the

DIOCESE of *SALISBURY.*

TITUL. I.

Concerning Publick Prayer, and Administration of the Sacraments.

1. HATH any of your Parish spoken or declared any thing in derogation, or to the depraving of the Form of Gods Worship in the Church of England, and administration of the Sacraments, Rites and Ceremonies prescribed in the Book of Common Prayer, as it is now established by Law? Do any preach, speak, or declare, that it containeth any thing that is not agreeable to the Holy Scriptures?

2. HATH any in your Parish caused, procured, or maintained any Minister to say any Common, or Publick Prayer, or to administer either of the Sacraments of Baptism and the Lords Supper, otherwise, or in any other manner or form then is mentioned in the said

Book of Common Prayer? Or hath any interrupted, hindred, let or disturbed the Minister to read Divine Service, and administer the Sacraments in such manner and form as is mentioned in the said Book, or interrupted him in his preaching or Sermons?

3. IS the Sacrament of Baptism rightly and duly administred according to the prescript Form expressed in the Book of Common Prayer, with due observation of all Rites and Ceremonies prescribed in the Administration of the same?

4. IS the Administration of the Sacrament of Baptism deferred longer then the next Sunday or Holiday immediatly following the birth of the child?

5. IS the Sacrament of Baptism refused to be administred to anie children born in or out of wedlock, their birth being made known to the Minister of the Parish, and offered unto him to be baptized, or have anie such children died unbaptized?

6. BE the Parents of anie child to be baptized, admitted to be Godfathers and Godmothers to the same?

7. HAVE there bin anie children baptized in private houses by any Lay-person, or Midwife, or Popish Priest?

8. HAVE there bin anie children baptized in private houses by your Minister, or anie other Minister, but upon urgent occasion, when the child was in danger of death?

9. HAVE the children which have bin born to anie Popish Recusants, or to anie who refuse to be present at Common Prayer, bin publickly baptized in your Parish Church, by your Parson, Vicar or Curate or by whom were they baptized, or where to your knowledg?

10. HATH the blessed Sacrament of the Lords Supper bin duly and reverently administred everie month, or thrice everie year at least, whereof once at Easter, within your Parish Church, to everie Parishioner being of sixteen years of age, or upwards, desiring to receive the same, and being duly qualified thereunto?

11. IS the said holy Sacrament delivered unto, or received by anie of the Communicants within your Parish that do not devoutly and humbly kneel upon their knees?

12. HAVE anie of your Parish which be openly known to live in notorious sin without repentance, or excommunicate persons or Schismaticks, without unfeigned sorrow shewn for their impiety and wickedness, been admitted to be partaker of the said holy Communion?

13. HATH anie of your Parish been debarred from the said holy Communion without just cause, and without intimation first given to the Ordinarie or Bishop of the Diocese, and by whose fault?

Tit. II.

Concerning the Church, the Ornaments thereof, and the Churches Possessions.

1. HAVE you in your Church or Chappel the whole Bible of the largest volume, and of the last Translation, the Book of Common Prayer newly established and set forth, the two Books of Homilies, and Bishop *Jewels* Apologie, all well and fairly bound; a Font of stone set up in the usual ancient place, a convenient and decent Communion Table, with a Carpet of silk, or some other decent stuff continually laid upon the Table at time of Divine service, a fair linnen cloth at the time of administring the Communion? and whether is the same Table placed conveniently as it ought? and whether is it so used in or out of Divine service or Sermon, as is not agreeable to the holy use of it?

2. HAVE you in your said Church or Chappel, a convenient Seat for your Minister to read Divine Service in, together with a comely Pulpit set up in a convenient place, with a decent cloth or cushion for the same, a comely, large and fine Surplice, a fair Communion cup, a Flagon of silver or pewter, with all other things and ornaments necessary for the celebration of Divine Service, and administration of the Sacraments? and have you a chest for Alms, with three locks and keys, and another chest for keeping the Books and Ornaments of the Church and the Register Book? have you a Register Book in parchment of Christnings, Weddings and Burials? and is the same kept in all points according to the Canons? And is the mothers Christen name therein registred, as well as the Fathers, and a Transcript thereof brought in yearly, within one month after the five and twentieth of March, into the Lord Archbishops, or the Bishop of the Dioces Register? And have you a Table set up in your Church, of the degrees wherein by Law men are prohibited to marry?

3. IS your Church or Chappel with the Chancel thereof, and your Parsonage or Vicarage-houses, your Parish Alms-house, and Church-house (if there be any Alms-house or Church-house within your Parish) in good reparations, and are they imployed to their right uses? if any be ruinated and wasted, in whom is the default? Is your Church, Chancel and Chappel decently and comely kept, as well within as without? and be the Seats well maintained, the Steeple and Bells

preserved,

preserved, the Windows well glazed, the Floor kept paved plain and even, and all things in orderly and decent sort? Or have any Patrons or others decayed the Parsonage Houses?

4. IS your Church-yard well fenced, and kept without abuse? if not whose default is it? Hath any person encroached upon the ground of the Church-yard, or cut down any of the Trees growing therein? have any used a place consecrated to holy use, prophanely or wickedly? have any quarrelled or striken another in Church or Church-yard?

5. IS your Church full or vacant of an Incumbent? If vacant, who receiveth the fruits thereof, and who serveth the Cure, and by what authority? is it Parsonage, Vicarage, Donative or Appropriation?

6. WHAT. Legacies have been given to the use and benefit of your Church, or of the Cathedral Church of Sarum? how have they been bestowed? who receiveth them, detaineth them without due imployment? Doth any detain or imbezel any of the Church goods, or any other gifts given to charitable uses?

7. IS there any erecting of Pews, or innovating of Seats in your Church by any private man of his own authority: and what Seats have been so built, and by whose procurement, and by what authority?

8. HATH any in you Parish defaced, or caused to be defaced any Monuments or Ornaments in your Church?

9. HATH any Popish Recusant being lawfully excommunicated, been interred or buried in your Church or Church-yard, before absolution of that Censure and Excommunication? If yea, then by whom and when?

10. BE not the Profits, Tithes, and other Commodities Ecclesiastical, impiously and wickedly to the dishonour of Almighty God, and prejudice of the sacred Ministry, converted to the use and benefit of covetous Patrons, and by them received and detained, and how long have they been so used to your knowledg?

11. WHETHER hath there been made any bargain and sale, exchange, or other alienation of the Glebe-lands, or Tythes of your Parsonage or Vicarage, being presentative, without the consent of the Ordinarie and Patron? and if yea, specifie the Lands and Tythes so sold, exchanged or alienated, where it lay and lieth, and how it was and is abutted, together with the value of the same, and who made the same sale, exchange or alienation, and to whom was it made?

12. HAVE you the Terrier of all the Glebe-lands, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tythes: as also a note of all Pensions and Rate Tythes (whether within your Parish or without) belonging to your Parsonage

or

or Vicarage, taken by the view of honest men in your said Parish? And whether the said Terrier be laid up in the Bishops Registry, and in whose hands are any of them now? And if you have no Terrier already made in Parchment, you the Churchwardens and Sidemen, together with your Parson or Vicar, or in his absence, you are to make diligent enquirie and presentment of the premisses, and make, subscribe and sign the said Terrier as aforesaid.

TIT. III.

Concerning Ministers and Preachers of Gods Holy Word.

1. DOTH your Minister distinctly and reverently say Divine Service upon Sundaies and Holy-daies, and other daies appointed to be observed by the Book of Common-Prayer at fit and usual times? And doth your Minister duely observe the Orders, Rites and Ceremonies prescribed in the said Book of Common-Prayer, as wel in reading all publick Prayers and the Letany, as also in administring of the Sacraments, solemnization of Matrimony, visitation of the Sick, burying of the Dead, churching of Women, and all other like rites and offices of the Church, in such manner and form as in the said Book of Common-Prayer is enjoined?

2. DOTH your Minister reading Divine Service and administring the Sacraments and other Rites of the Church, wear the Surplice according to the Canons?

3. HATH your Minister married any without a Ring, or without Banes published three several Sundaies or Holy-daies in time of Divine Service in their several Churches or Chappels of their several abode, according to the Book of Common-Prayer, or in times prohibited, albeit the Banes were thrice published, without a license or dispensation from the Archbishop, or Bishop of the Dioces, or his Chancellor first obtained in that behalf, or not betwixt the hours of eight and twelve in the forenoon, or have married any in a private house, or if the parties be under the age of One and Twenty years, before their Parents or Governors have signified their Consents unto him?

4. DOTH your Minister diligently instruct the youth of your Parish in the Church Catechism? and doth he prepare and present them being so instructed, to be confirmed by the Bishop? and doth he endeavour to reclaim all Popish Recusants and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the

the Church of England, and to their bounden duties in obeying of the Lawes, and submitting to the Government thereof?

4. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize without Godfathers and Godmothers?

6. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises not appointed by Authority? Or doth he, or any other, either Minister or Lay person hold any Conventicles or Meetings in private houses within your Parish, for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving or Humiliation, contrary to the Lawes and Canons in that case provided?

7. IS your Parson, Vicar, Curate or Lecturer, a man of sober, unblameable and exemplary life? Doth he familiarly converse with ungodly, vicious and excommunicate persons? Is he a frequenter of Taverns and Alehouses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer, or Quarreller? Doth he set Neighbours at variance one with another, or encourage them to Suit or Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish or without? Doth he wear his hair of an immoderate or uncomely length? Is his Apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation in any kind whatsoever, disorderly or scandalous, and unbeseeming a Minister of Jesus Christ?

8. DOTH your Minister bid Holy-dales and Fasting-dales as is appointed? Doth he receive the holy Communion himself, on every day that he administreth it to others, and useth he the words of Institution according to the Book without alteration, at every time when the Bread and Wine is renewed? Doth he use and ever omit the sign of the Cross in Baptism? or doth he ever baptize in a Bason, or other thing but the usual Font?

9. IS your Minister a Preacher licensed, or no? If no, Doth he take upon him in his own Cure or elsewhere, to expound any Scripture or matter of Doctrine, and doth not keep himself onely to the reading of Homilies published by Authority? If so, then you are to present the same, the time and place where he did it. And if he be licensed, doth he preach usually in his own Cure according to the 45 Canon, or in some other neighbour Church, where no Preacher is? Doth he or his

Curate

Curate upon every Sunday when there is no Sermon, read a Homily, or some part thereof, according as he ought to do?

10. DOTH your Minister publish in his Sermons any Doctrine which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published, Anno Dom. 1562. or hath he at any time preached against the Rites and Ceremonies of the Church of England, or the lawfull use of them, or against the Government of this Church under his Majesty, by Archbishops, Bishops, and other Ecclesiastical Officers?

11. ARE any strange Ministers admitted to preach in your Church, who do not before the Churchwardens subscribe their names in your Book for that purpose, the day when he preached, and the name of the Bishop of whom he had license to preach: and is any one admitted to preach before he sheweth his License?

12. DOTH any Preacher in your Pulpit particularly impugn and confute any Doctrine delivered by others his fellow Preachers, before he hath acquainted the Bishop of the Dioces therewith, and received Order from him what to do in that case?

13. DOTH your Minister use to pray for the Kings Majesty, Clergy, Councel, &c. and doth he alwayes conclude his prayer with the Lords-prayer, as in the Canon is required?

14. IS your Minister resident upon his Benefice or absent? if absent, by whom is the Cure served, the fruits received? Doth your Minister or Curate serve any more Cures then one? if yea, then what other cure doth he serve, and how farre are they distant?

15. DOTH your Minister carefully look to the relief of the poor, and from time to time call upon his Parishioners to give somewhat according to their ability, to godly and charitable uses, especially when they make their Wills?

16. IS your Minister suspected or known to have obtained his Benefice or Spiritual promotion by any Simoniacal compact directly or indirectly?

17. DOTH your Minister demise the profits of his Benefice to any Lay man above three year, and is not resident there, and keepeth no hospitality upon his Benefice, being of sufficient value?

18. DOTH your Minister in the Rogation daies go in perambulation of the circuit of the Parish, saying and using the Prayers, Suffrages and Thanksgiving to God, appointed by Law, according to his Duty, thanking God for his blessings, and praying for his grace and favour?

19. HATH your Minister or any other Preacher made any Ser-

mon, administred the Sacraments, or churched Women in any private houses, otherwise then is by Law allowed?

20. WHAT Curates or Preachers do read Prayers, or administer the Sacraments in your Parish without lawfull license from the Bishop of the Diocess under his hand and seal, according to the Canon? or doth any Lay man not having Holy Orders, presume to read publick Praiers in the Church?

21. HAVE you any Preacher or Lecturer in your Parish? is he thereunto licensed by the Archbishop or Bishop of the Diocess under his Seal? did he since the nineteenth day of May last past (before his Sermon) openly, publickly and solemnly, read the Common Praiers and Service in, and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Praiers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the late Act of Uniformity?

22. DOTH your Minister every Six Months, denounce in his Parish all such of his Parish as do persevere in the sentence of Excommunication, not seeking to be absolved? hath he received any excommunicate person into the Church without Certificate from the Ordinary? Who are encouragers and keepers of company with such as remain excommunicate? be ante dying excommunicate buried in Christian burial?

Tit. IV.

Concerning Marriage.

1. ARE there ante living in your Parish who have been unlawfully married contrary to the Laws of God? or ante that being lawfully divorced, have married again? or ante that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

2. HAVE ante been married secretly in private houses, or without their Parents or Governors consent signified, being under the age of 21 years?

3. HAVE ante persons (the Banes being not thrice published in the Church) been married without License? who were present at such marriages, and what Minister married them?

4. HAVE

4. HAVE any persons by license or without, been married in your Parish Church, neither of them at that time dwelling in your Town?

5. WHAT Popish Recusants or Sectaries, or their Children have been married in your Parish, in what sort was that Matrimony solemnized, when, and by whom?

TIT. V.

Concerning Church-wardens.

1. BE the Church-wardens chosen by the Minister and Parishioners, according to the 89 Canon? Hath any taken upon him to be Churchwarden, being not so chosen, or hath any continued above one year in his Office without a new choice?

2. HATH any Churchwarden retained any of the Church goods, and not made a just account of what they have received and expended?

3. HAVE they been, and are they diligent in their Office, to see decency kept in the Church, and order in the time of Common-Prayer, and administration of the Sacraments: and that there be no disturbance, but soberness and quietness in the Church? And do the Churchwardens keep a Book in your Parish, wherein every strange Preacher in your Parish is to set down his name, and the name of the Bishop that licensed him to preach? And have the Churchwardens suffered any to preach, not shewing or having no license?

4. DO you the Churchwardens and Sidemen take diligent care, and see who of your Parishioners be absent from Divine Service and Sermon in your Church or Chappel upon Sundays and Holy-days? And if you find any to have absented themselves without a sufficient cause, do you by warrant from some of the Justices of Peace, levie of them by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided? And do you distribute the several sums so levied among the poor of your Parish according to Law?

TIT. VI.

Concerning the Parishioners.

1. DO any in your Parish prophane the Sunday by unlawfull games, drinking or tippling in the time of Common-Prayer, or Sermon?

2. IS there any in your Parish that doth impugn, or speak against the Rites and Ceremonies of the Church of England, or the lawfull use of them, and government of this Church under his Majesty, by Archbishops, and other Ecclesiastical Officers?

3. WHO in your Parish do come to the Sermon onely, and not to Divine Service? and who do not reverently behave themselves during the time of Divine Service, devoutly kneeling when the general Confession of Sins, the Letany, the Ten Commandments, and all Prayers and Collects are read? or who do cover their heads in the Church, during the whole time of Divine Service, unless it be in case of necessity? Or who do give themselves to babling, talking or walking, and are not attentive to hear the Word read and preached?

4. ARE there any in your Parish, having a Preacher to their Minister, that do absent themselves from his Sermons, and resort to other places to hear other Preachers? or do any in your Parish communicate or baptize their Children in any other Parish?

5. IS there any in your Parish that refuse to have their Children baptized, or themselves to receive the Communion of the Minister, taking exception against him? or have you any Wives that refuse to come to Church, according to the Book of Common-Prayer, to give thanks to God for their safe deliverance, in a decent habit, as hath been anciently accustomed?

6. HATH any in your Parish spoken slanderous and reproachfull words against your Minister, to the scandal of his vocation, or against their marriage or wives, or against his neighbours, defaming them touching any crime of Ecclesiastical cognizance?

7. DO any in your Parish exercise any trade or labour, buy or sell, or keep open any Shops, or set out any Wares to be sold upon Sundaies and Holy-dayes, by themselves, their Servants or Apprentises; or have otherwise prophaned the said Dayes?

8. ARE the Fifth of November, the Nine and Twentieth of May, and the Thirtieth of January, observed and kept holy, according to the Order set forth in that behalf?

9. ARE there any in your Parish that be or are commonly known or reputed to be blasphemers of Gods holy Name, Drunkards, Adulterers, Fornicators, Incestuous persons, concealours or harborers of Fornicators or Adulterers? have any been detected of any such notorious crimes? and what penance have they done for the same?

10. WHAT corporal punishment for any such Offences have been commuted and exchanged into a pecuniary mulct or summe of money by any Ecclesiastical Judg, exercising jurisdiction within this Diocese by

by vertue of any grant or Commission? or what was the summe of money by them, or any of them so received and taken, and to what uses was the same bestowed? or upon such Commutations was the unfained repentance of the delinquents published in the Church?

11. ARE there any belonging to your Parish, who refuse to pay their duty for Easter Offerings to your Minister? or any that refuse to contribute and pay the rate assessed upon them, for the repair of your Church or Chappel? and for providing of such Books, Furniture and Ornaments, as be requisite for the performance of all divine Offices there?

12. DO you know or have heard of any Patron, or other person in your Parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money, or pension, or lease, reserve of Tythes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

13 HAVE any in your Parish administred the goods of any person deceased, without lawful Authority, and before he or they have proved the Will and Testament of the partie deceased, or have obtained Commission from the Ordinarie, to dispose the said moveable goods? Or are there any Wills unproved, or goods not administred?

14. DO any refuse to bury their Dead according to the Rites of the Church of England? Have there been within your several Parishes since the second day of July, 1662. any Wills proved, or Administrations granted by the Arch-deacon or his Official, or any known incontinent persons, or any suspected of that vice, or any other offendors whatsoever against the Ecclesiastical Affairs, having not before the said Second day of July, been duely presented by their Churchwardens for the same, being called or cited by the Archdeacon, or his Official? If yea, then you must present their names and their offences now at this Visitation, for that since the said Second day of July, the Archdeacons authority was restrained and suspended by inhibition, and all Jurisdiction Ecclesiastical hath ever since been in the Lord Bishop?

15 WHAT persons be Excommunicate within your Parish, and for what cause to your knowledg? Do any of them repair to the Church in the time of Prayer unabsolved?

16 WHAT Recusant Papists or Sectaries are there in your Parish? Do they, or any of them keep any School-master in their house, which cometh not to Church to hear Divine Service, and receive the Holy Communion? What is his name, and how long hath he taught?

Tit. VII.

Concerning School-Masters, Phisitians, Chirurgeons and Parish-Clerks.

1. IS there anie Schoolmaster in your Parish, that teacheth publickly or privately, not licensed by the Ordinaris or Bishop of the Diocese? Doth he teach anie Papists or Sectaries Children that come not to Church? Doth he instruct all his Scholars to learn the shorter Catechism by Law established, contained in the Book of Common-Prayer? Is he a Graduate, and sufficient to teach?

2. WHAT Physician or Chirurgion is in your Parish unlicensed, and being not a Doctor of Physick in either of the Universities, doth practise Physick? And what ignorant persons have left their Trade, and taken upon them to profess Physick or Chirurgerie? and who be they that so abuse the people?

3. HAVE you a fit Parish Clark, aged twenty years at least, of honest life, able to read and write? Are his and the Sextons wages paid without fraud? if not, then whose default is it? By whom is he chosen? Is he diligent in his Office? Doth he keep the Church clean, the doors locked? Is he serviceable to the Minister? Doth he meddle with any thing above his Office? Is any thing lost or spoiled by his default? and doth he execute his Office duely?

Tit. VIII.

Concerning Ecclesiastical Officers.

1. BE there any Ecclesiastical Officers that exercise Ecclesiastical Jurisdiction within this Diocese, that take and receive, or exact any extraordinarie Fees for any cause? Have abuses or offences punishable in the Ecclesiastical Court been presented by Churchwarden and Questmen? Are such offences being presented, suppressed and punished?

2. IS there not a Table of Fees in everie Court of the Bishop, Archdeacons and Commissaries, allowed and subscribed by the Judg and Register

Regiſter of the Court of Conſiſtorie, Anno Domini 1597. and the ſame hung up in ſome publick place of the Court and Regiſtrie?

3. DOTH any Eccleſiaſtical Judg ſpeed any Act in any cauſe privately of himſelf, and not in the preſence of ſome publick Notary or Actuary?

4. IS there any exceſſive number of Apparators and Sumners in this Dioceſe? Have any of them under pretence of Authority, cited or ſummoned any perſon unlawfully, or hath taken any reward for the concealing of any offence or ſin, or the avoiding of the puniſhment of the Offendors? and who be they that have done ſo? Or do they take any Fees not accuſtomable? Have they threatned any to proſecute them if they have no reward? and do they ſummon any without a Citation firſt had?

5. HATH any Eccleſiaſtical Judg or Officer, Advocate, Regiſter, Proctor, Clarks, or other ſuch Miniſters, ante way offended in their Offices, contrarie to the Law and Canons in that behalf provided?

6. Laſtly, Have you and everie of you ſincerely, uprightly and without ante partial affection and concealing, preſented and made known, all and everie the Offendors in ante of the matters mentioned in the precedent Articles exhibited unto you, either as they are taken in truth to be, or by common fame reported?

If you know of any other default or crime of Eccleſiaſtical cogniſance, you are to preſent the ſame.

THe Miniſter of every Pariſh may joyne in Preſentment with the Churchwardens and Sidemen; and if they will not preſent, then the Miniſters themſelves (being the perſons that ſhould have the chief care for the ſuppreſſing of ſin and impiety in their Pariſhes) may preſent the Crimes aforeſaid, and ſuch things as ſhall be thought to require due Reformation, *Canon* 113.

There muſt be ſeveral Preſentments made to every ſeveral Article.

HUMFR. SARUM.

ARTICLES

TO BE

Enquired of in the DIOCESSE of

NORWICH

In the First

Visitation,

OF THE

Right Reverend Father in GOD;

Edward

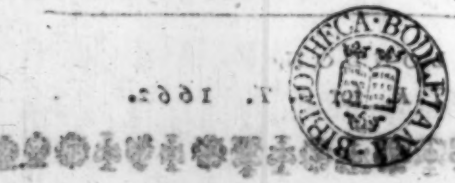
LORD BISHOP of

NORWICH.

LONDON,
Printed by *T. R.* for *G. T.* 1662.

The Tenor of the Oath, to be tendred to the Church-Wardens and Sidemen.

YOU shall, upon due consideration of these Articles given you in Charge, diligently Enquire, and true Presentment make of such defaults and offences against the same, as are Enquirable by the Laws Ecclesiastical of this Land: *So help you God.*



ARTICLES
OF
Visitation and Enquiry within the Dioceſs
OF
NORWICH.

Concerning Churches or Chappels, with the Ornaments and Furniture belonging to them.

I. IS your Parish Church or Chappel with the Chancel thereof, the Steeple, or Tower, the Roofs, Walls, Pavements, Windows, Seats, and all things thereunto belonging, kept in good and ſufficient Repair, as becometh the Houſe dedicated to Gods Publick Worſhip.

II. IS there a Font of Stone ſtanding in the ancient uſual place for the Adminiſtration of Baptiſm?

III. IS there a comely Table conveniently placed for the Adminiſtration of the Lords Supper with a Carpet of Silk, or other decent ſtuffe to cover it in time of divine Service, and a fair Linnen Cloth to ſpread on it at the time of Adminiſtration? What Cup, Chalice, Patten, or Flagons, have you belonging to that ſervice?

IV. HAVE you a convenient Seat for the Miniſter to read divine ſervice in? and a comely Pulpit with a fair Cuſhion or Pulpit-Cloth ſeemly kept for the Preaching of Gods Word? Have you a Bible of the largeſt Volume, and of the laſt Tranſlation, with the Book of Common Prayer now eſtabliſhed, the Books of Homilies allowed by Authority, and the Book of Canons & Conſtitutions Eccleſiaſtical? And

Have you the works of Bishop Jewel, in defence of the Church of England, and a printed Table of the Degrees, wherein by Law men are prohibited to marry?

V. HAVE you a Register-book of Parchment, wherein to set down the names and sir-names of all that are Baptized, Married, and Buried within your Parish? Is there a Book wherein to keep the Church-Wardens Accompts? and another book, wherein to enter the name of any Stranger that preacheth in your Parish, and of the Bishop that gave him a License to preach?

VI. HAVE you a large Surplice for the use of the Minister in his publick Administrations?

VII. HAVE you a Box wherein to keep the Alms for the poor? and have you a strong Chest with locks and keys, wherein may be safely kept the plate, vessels, books, carpets, vestments belonging to the Church? and have you a Bier with a Herse-cloth for the decent burial of the dead?

Concerning the Church-yard, Houses, Glebe, and Tythes belonging to the Church.

I. IS your Church-yard sufficiently fenced and maintained with Walls, Rails, or Pales as hath been accustomed, and so as it may be kept from all Annoyance? Hath any person encroached upon the same? Have any Trees there growing been cut down, by whom, and for what use?

II. ARE all the Houses and out-houses belonging to your Minister kept in good and sufficient repair? Have any encroached upon the Gardens, Orchards, or Closes belonging to the same? or cut up any trees growing thereon? Are there any other Houses belonging to the Church; and are they likewise kept in good repair?

III. ARE there any Glebe-lands belonging to your Parsonage or Vicaridge, and have you a true and perfect Terrier kept of the same? and a Copy thereof delivered into the Bishops Register? And have you a note of such Pensions, Rate-Tythes, and portions of Tythes as do belong thereunto? Are any of these taken away, or with-held from your Minister? or hath the full value of your Parsonage or Vicaridge by any undue means been diminished?

IV. IS there any Hospital, Alms-House, or Free-School (being not of the Kings foundation) in your Parish? and are they and their Endowments preserved and employed to their right use?

Concerning Ministers.

I. HATH your Minister been freely presented, and legally instituted, and inducted into his Benefice? Did he within two moneths after his Induction read upon some Sunday or Holy-day publickly in the Church in the time of divine Service, the thirty nine Articles of Religion, and declare his Assent thereunto?

II. IS

II. IS your Minister constantly Resident upon his Benefice? or hath he any other Benefice or Dignity, and is he qualified to hold the same? How many weeks in a year hath he been Absent without urgent necessity?

III. HATH your Minister a Curate to assist him? and is he a man of able parts, and of a pious and discreet conversation, and allowed by the Bishop to serve in your Church?

V. IS your Minister a person of a Godly, sober, and peaceable conversation? Doth he so frame his own Life, and the Lives of such as are of his Family, that he and they may be Examples to the Flock of Christ? Or on the contrary, is he a frequenter of Taverns and Alehouses, a common Gamester, a prolane or obscene person, a Swearer, Curser, Blasphemer, Railer, Scoffer, Quarreller, Fomenter of Suits, and contention, among Neighbours, an ordinary Companion of Drunkards and Riotous persons in such their wicked Courses: a Resorter unto suspected and infamous Houses? Is his carriage and course of Life in any kind scandalous, and such as becometh not a Minister of Jesus Christ? Doth he exercise himself in any such secular Imployments, or sordid Labour, as is unbefitting the Duty and Dignity of his Office? Is he grave and comely in his Hair and Apparrel? and doth he in all his behaviour, so carry himself, as that he may adorn the Gospel, whereof he is a Minister?

V. DOTH he with all diligence attend upon his Ministry, and discharge all the duties belonging thereunto? Doth he read the publick Prayers, Psalms and Lessons out of the Old and New Testament, and other parts of divine service, and celebrate every divine Office, in such form, manner, and habit as is prescribed?

VI. DOTH he rightly and duly administer the holy Sacraments, of Baptism and the Supper of the Lord? Doth he take care that Godfathers and Godmothers present Infants unto Baptism, and undertake for them? and doth he (being thereunto desired) baptize Infants at home in case of weakness or danger? Doth he frequently, or at the least thrice every year whereof Easter is one, administer the Lords Supper? and doth he give warning thereof the Lords day before at Morning-prayer, and exhort the people duly to prepare for the same? Is he careful not to admit thereunto any strangers, or any that live in any atrocious or grievous Crime, or in open Malice and Hatred, to the offence and scandal of the Church? and doth he, having upon just Reasons not admitted them, give notice thereof unto the Bishop? or doth he admit any before they have been first Catechised & instructed in the Principles of Religion, and are able to give an account of the same, and before they have been Confirmed, or are ready and desirous to be Confirmed?

VII. DOTH he give notice of Holy days, and of the Ember-weeks, that the people may be mind'd to pray for such as are to be solemnly called to the work of the Ministry? Doth he give notice of the yearly Perambulation in Rogation week, for preserving the Bounds of the Parish, and for desiring Gods blessing upon the fruits of the Earth? Doth he observe the 5th. of November, the 30th. of January, and the 29th. of May?

VIII. IS he a Licensed Preacher? Doth he, if not hindred by some necessary Impediment, constantly Preach in your Church every Lords day, or being hindred, doth he take care that it be done by another? & doth he diligently instruct children & servants, & Ig-

Ignorant persons of the Parish in the principles of Religion, contained in the Creed, ten Commandments, Lords prayer, and doctrine of the Sacraments, according to the Church-catechism, that so they may be brought to understand and take upon themselves their Baptismal Covenant, and be Confirmed and admitted Communicants? Doth he in his Sermons preach only sound and wholsome doctrine, tending to Peace, Holiness, and Edification; consonant to the Holy word of God, and the doctrine contained in the Articles of the Church of England? And doth he four times in the year teach the doctrine of the Kings Supremacy, and put the people in mind to be subject to Principalities and Powers, and to obey Magistrates; or doth he at any time preach any false, Heretical, seditious, dangerous doctrine, tending to publick disturbance, and to alienate the Hearts of the people from their Loyalty and obedience?

X. DOTH he endeavour to reclaim Popish Recusants, or any other Persons of corrupt Judgements, from such their Errours to the acknowledgement of the Truth?

XI. HATH he celebrated Matrimony between any persons (without faculty granted by such as have Authority to grant it) except the Banes of Matrimony have been first published three severall Sundayes or Holy dayes in the time of divine Service, in the Parish Churches or Chappels where the said parties dwell? or doth he Marry Persons, though Licensed, at any unseason able times, and not between the hours of eight and twelve in the forenoon? Or doth he Marry them in any private place, and not in the Church or Chappel? Or doth he, after the banes are thrice asked, Marry any under the age of one and twenty years before the Parents or Governours of the said Parties have either personally, or by sufficient testimony, signified their consent to the said marriage?

XII. DOTH he, when any Persons are dangerously sick, having notice thereof, resort unto them to pray with them, to instruct, to comfort, to exhort them to faith, repentance, brotherly love, and works of charity?

XIII. DOTH he refuse, having had convenient warning given him, to bury any Corpse that is brought to the Church or Church-yard, the dead Person being such as is not denied Christian burial?

XIV. DOTH he and the Church-Wardens cause the names of all that have been baptized, married, and buried, to be entred into the Register Book, and a transcript from thence yearly sent into the Bishop's Office? If not, you are to send in such transcripts for the several years past as have not been hitherto sent in.

XV. HAVE you a weekly Lecture in your Parish? is it preached by the Parson or Vicar himself, or by a combination of neighbour-Ministers? or by one single Lecturer? if so, is he in holy Orders, of good learning, of a godly and peaceable life? is he Licensed to preach your Lecture, and doth he therein behave himself as by the Lawes and Constitutions of this Church is required?

Con-

Concerning Parishioners.

I. ARE there any in your Parish that come not to the Publick Assemblies and services of the Church, or that make profession of any other then the true Reformed Religion which is professed and established in the Church of England, or do any wayes reproach the same Religion, or seduce others from it?

II. HAVE you any in your Parish that oppugne or gain-say his Majesties Supremacy over all persons, and in all causes Ecclesiastical and Civil, within any of his Dominions?

III. DO any in your Parish profane the Lords day by working in their ordinary callings by loytring, tipling, or any other unlawful practices? and do they observe all the holy days appointed by the Church, according to the orders of the Church prescribed in that behalf? Or do any Vintners, Innekeepers, or any other Victuallers or sellers of Beer or Ale, suffer any persons to tipple & game in their houses upon those days in the time of divine service?

IV. DO all in your Parish resorting unto your Church or Chappel, upon every Lords day, & holy day appointed for divine service, in their carriage and gesture there behave themselves with such reverence, order, decency & attention, during the time of common Prayer, preaching, and other service of God there used, as the nature of such holy duties, and the order of the Church doth require, none neglecting or disturbing the publick service by sleeping, talking, walking, laughing, removing, going out, or any other profane, rude and offensive behaviours? or do any interrupt the Minister in any of his Administrations?

V. ARE there any in your Parish that keep their Infant-children unbaptised or are there any persons of riper years in your Parish unbaptised?

VI. DO all Governours of Families instruct their children and servants in the Catechism, and send them to the Minister to give an account thereof openly in the Church upon the Lords days and holy days, as is appointed?

VII. DO all Communicants thrice at the least every year, whereof Easter to be one, in that meek and reverent manner which is required, partake of the Lords Supper: and do such signifie their names, and purpose to communicate unto the Minister, at least the day before the celebration of the said holy Sacrament?

VIII. DO any persons that are open and notorious evil doers, who live in malice and hatred, with whom for such their wickedness the Congregation is justly offended, presume to come to the Lords Table, not having first declared their repentance that the Congregation may thereby be satisfied?

IX. DO all Communicants pay their Easter dues to your Minister, and do they pay all other Rates assessed upon them for relief of the poor, repairs of the Church, and providing all things required of them to provide in order to divine Offices?

X. ARE there any in your Parish that have married within the forbidden

den degrees of affinity or consanguinity? Have any been clancularly married in private houses? Do any lawfully married and not separated by due course of Law, yet live asunder, and not cohabit together? Do married women after they have been safely delivered, come in due time to the Church to offer thanksgiving unto God for so great a mercy, and pay their accustomed duties?

XI. ARE such as dye in your Parish decently buried according to the order of this Church?

XII. ARE there any Wills or Testaments of persons dead in your Parish that be not yet proved, or are any goods administred without a due grant from the Ordinary? Have any left Legacies to pious uses in your Parish, and how are those Legacies bestowed?

XIII. ARE there in your Parish any that are common swearers, or blasphemers of Gods holy Name, drunkards, adulterers, fornicators, concealers or harbourers of fornicators and adulterers, incestuous persons, railers, unclean and filthy talkers, sowers of sedition, faction, and discord amongst their Neighbours? and who are they?

XIV. IS there any person in your Parish, who having the gift of any Ecclesiastical Benefice, hath made gain thereof by presenting a Clerk or Minister to it by any bargain or symoniacal compact, or is suspected thereof?

Concerning Parish Clerks and Sextons.

I. HAVE you a Parish Clerk chosen by your Minister, Aged twenty years at the least, of honest conversation, and sufficient for the executing of his place by skill in reading, writing, and singing?

II. DOTH he diligently attend the Minister in all divine services at the Church, and are the ancient wages belonging unto him duly paid without fraud or diminution? Doth he or the Sexton (if you have any) keep your Church or Chappel clean, and free from all annoyance, in due time ring or Toll the Bells before the beginning of divine Service; open and lock the Church-doors, and carefully preserve all the things belonging unto the Church, that are committed unto his custody?

Concerning School-masters.

I. HAve you any Publick or Private School in your Parish, is your School-master of sober, honest, and religious conversation? And is he allowed by the Bishop or his Chancellor? doth he instruct his Scholars in the Church-catechism, and take care to train them up, not onely in Learning, but in Religion, and in the Fear of God, framing their manners unto Godliness and Vertue? Doth

he

he upon holy and Festival dayes cause his Scholliars orderly to repair to your Church or Chappel, and there to behave themselves attentively and reverently, during the whole time of Service and Sermon? and doth he enquire after their proficiency in the things which they have there learned, by examining them at convenient times what they have remembred of such Sermons?

Concerning Physitians, Chirurgions and Midwives.

I. DO any practise Physick or Chirurgery in your Parish without due License; Or doth any woman take upon her to exercise the Office of a Midwife there, without approbation and License from the Ordinary?

Concerning Church-Wardens.

I. ARE the Church-Wardens of your Parish, chosen every year in Easter week by the joint consent of the Minister and Parishioners, or one by the Minister, and the other by the Parishioners? And are Side-men likewise chosen by the Minister and Parishioners;

II. HAVE the last Church-Wardens within a moneth after the end of their year given before the Minister and Parishioners a just account of the moneys they have received, and what they have expended for reparations and other uses of the Church? And have they truly delivered up to the Parishioners whatsoever money or other things are of right belonging to the Church or Parish?

YOU the Church-Wardens and Sidemen are to take diligent care to see the Parishioners duly resort on the Lords dayes and holy dayes to their Church, and there continue the whole time of Publick Worship in due attendance thereupon; You are not to suffer any to Walk, or Talk, or play, or stand Idle, or any way to behave themselves unseemly in the Church, Church-porch, or Church-yard, during the time of the publick Worship to the disturbance and offence of the Congregation: if any so do, you are to present them; as also all such as at any time Strike, Quarrel or Brawle in the Church or Church-yard.

Concerning Ecclesiastical Officers.

HAVE any Ecclesiastical Judge or Officer any Advocate, Register, Proctor, Clerk, Aparitor, or Summoner, any way offended in their Offices, Ministeries, or Services, contrary to the Laws and Canons Ecclesiastical in that behalf provided.

FINIS.

ARTICLES

TO BE

Miniſtred, Enquired of, and Anſwered,

Concerning MATTERS

Eccleſiaſtical:

In the firſt EPISCOPAL VISITATION

Of the Right Reverend Father in God

GILBERT

By Gods Divine Providence

Lord Biſhop of *BRISTOL*:

In the ſecond year of his Conſecration.

London, Printed for *H. Brome*. M. DC. LXII.

The Tenor of the Oath to be Miniſtred to the Church-wardens and Side-men.

Your Oath is,

THat you the *Church-Wardens for your parts, and you the Side-men for your parts, ſhall well and faithfully execute and performe your ſeveral Places and Offices reſpectively, for this your Pariſh, for this year following; in all things according to the uſe and cuſtom there, and the Law in that behalf: And alſo duely and truly to preſent all ſuch Crimes and Offences (puniſhable by the Laws Eccleſiaſtical of this Land) which upon view and conſideration of theſe Articles given you in Charge, by fame, report, or otherwiſe (by your diligent inquiry) ſhall come to your knowledge or notice: All Favour and Affection, Hatred and Malice, or ſiniſter reſpect ſet apart*: So help you God in Jeſus Chriſt.

BIBLIOTHECA BODLEIANA

ARTICLES

TO BE

Miniſtred, Enquired of, and Anſwered:

IN THE

DIOCESS of *BRISTOL.*

Concerning the Kings Majeſties Authority in Cauſes Eccleſiaſtical.

1. HAVE you any in your Parish, that oppugne or gainsay any part of his Majesties Supremacy in the said Causes Ecclesiastical?

2. HAVE you any that affirm, That the Civil Magistrate ought not to prescribe any thing to Ecclesiastical persons, in or about the publique Worship of God, but that their duty only is, to protect and defend the said persons?

Of the Church of England.

1. HAVE you any in your Parish that affirm, That the Church of England, as now by Law Established, is not a True and Apostolical Church, reproaching the same as Antichristian?

2. HAVE you any that affirm, That the Book of Common-Prayer, now established by Law, containeth any thing in it, that is Superstition, and contrary to the Word of God; and therefore, that godly men ought not to approve and subscribe to the same?

3. HAVE you any that seperate themselves from the Church of England, and the publique Worship thereof; and combine themselves in a new Brotherhood, making Rules and Orders amongst themselves, to be Ruled and Governed by, in Church-matters? or, that come not to Church till Divine Service be ended, and the Sermon to begin?

Of

Of Divine Service.

1. ARE the Lords-dayes, and other Holy-dayes kept in your Parish, according to the Orders of the Church of England, prescribed in that behalf, by frequenting the publique Worship, and using all charitable and sober Conversation?

2. DO your Church-wardens diligently observe, what Irregular persons, or Non-conformists absent themselves from their own Parish Church? And do they repair to the Justices of the Peace for their Warrants, to levy twelve pence upon the Goods of such persons according as by Law is required of them?

3. IS the Common-Prayer Reverently used in your Church or Chappel, upon such dayes as are appointed? And is the Letany used upon Wednesdayes and Frydayes weekly by your Minister, without adding or diminishing in the matter and form thereof? And do the Parishioners resort thereunto?

4. HAVE you any in your Parish that cover their heads in Church or Chappel, in time of Divine Service, except he hath some known

Infirmity, and then to wear a Cap only? Or do your Church-Wardens suffer any Idle persons to loyter, either in the Church-yard, or Church-porch, in the time of Divine Service, or Sermon?

Of the Sacraments.

1. IS the Sacrament of the Lords Supper duly administred in your Parish, at the least thrice a year, Easter being one? And doth the Minister give warning thereof at Morning Prayers the Sunday before such time? And doth the Church-Wardens provide a sufficient quantity of Bread and Wine for the same?

2. HAVE you in your Church or Chappel, a convenient Table covered in time of Divine Service, with a Carpet; and in the time of Administration, with a fine Linnen Cloth? Is the Wine brought to the Communion in a clean Stoope or Pot?

3. DOTH your Minister admit any to the Sacrament of the Supper, that are Excommunicate persons, or any that are known to live in any grievous crime? or live in open contention with their Neighbours? Or any Church-

Wardens

Wardens or Side-men that have heretofore neglected, or refused to present such publique Offences, as they know to be committed in their Parishes, and so incur the horrible crime of Perjury?

4. IS the Sacrament of Baptism duly Administred in your Church or Chappel, according to the form thereof prescribed by the Church of England? Is there a Font of Stone placed towards the lower end of the Church for that purpose? And are there such Godfathers and Godmothers used therein, as are of Age? or have received the Sacrament of the Lords Supper?

5. HAVE you any in your Parish, that refuse to bring their Children to be Baptized by the Minister, according to the Book of Common-Prayer? Who are they? and, how long have they done so?

For Ministers.

1. DOTH your Minister, when he readeth Publique Prayers, or Administer the Sacrament, wear a comly Surplice with sleeves? And if he be a Graduate, such Hood as

as by the Orders of the University is agreeable to his Degree?

2. HATH your Minister more Benefices with cure then one? and if so how far distant one from an other? upon which doth he reside? Hath he a sufficient Curate to teach and instruct the People? Doth he Catechize the youth and ignorant persons of the Parish, in the Ten Commandements, the Creed, and the Lords Prayer? And do all Fathers, Mothers, Masters, and Mistresses send their Children and Servants to be instructed accordingly, when required thereunto?

3. DOTH your Minister solemnly bid Ember-Weeks, Holy-dayes, and Fasting-dayes, as they are set down in the Kalender? Doth he also use to visite the Sick?

4. DOTH any Person Preach in your Parish, as a Lecturer? Doth he before his Lecture read Divine Service? and is he Conformable to the Orders established in the Church of England?

5. DOTH your Minister Preach or Administer the Sacraments in private Houses? Or appoint private or publique Fasts without Authority?

6. DOTH

6. DOTH your Minister frequent Taverns, or Alehouses, or any suspected places: or is he of an honest and sober Conversation, such as becometh the Gospell of Christ:

Of School-Masters.

1. HAVE you any School-Master in your Parish: hath he a License from the Bishop to teach School: Doth he instruct his Schollers in the Catechism, and good Manners, as well as Learning:

2. DOTH your School-Master upon Sundayes and Festival-dayes, when there be Sermons preached, in your Church or Chappel, bring the Schollers to Church, and see them there orderly to behave themselves, and examine them, at times convenient, what they remember of the said Sermons:

Of the Church and Church-yard.

1. HAVE you in your Church or Chappel, a Bible of the largest Volum, and of the late Translation? The Book of Homilies, set forth by Authority? And have you the Book of Common-Prayer, approved and commanded by the late Act of Parliament?

2. HAVE you in your Church or Chappel a convenient Seat, or Desk, for your Minister, to read Divine Service in? And a comely and decent Pulpit, with a Cloth or Cushion, for the Preaching of Gods Word?

3. IS your Church or Chappel sufficiently repaired, the Windows glased, and all things there in such orderly sort as becometh the house of God?

4. IS your Church-yard well and sufficiently fenced by those who by Law ought to fence the same?

5. HAVE you in your Church or Chappel a Chest for Almes, with a hole in the upper

per part thereof, with three Keyes, one for the Minister, one for the Senior Church-warden, and one for the Overseer for the Poor?

6. HAVE you in your Church the Book of Divine Service, to be used upon the Fifth of November, the Thirtieth of January, and the Nine and Twentieth of May? And doth your Minister and the Parishioners duely observe those dayes yearly, as they are appointed? Have you also the Book of Canons and Constitutions?

7. ARE the Seats in your Church kept in good repair? And are the Ten Commandements set up in some convenient place, in your Church, with the Creed and the Lords Prayer, and some choyse sentences of Scripture?

. HAVE you a Terrier of the Glebe-lands and other Possessions belonging to your Church? Is your Ministers house kept in sufficient repair?

Of Church-wardens.

ARE your Church-wardens chosen by the Minister and Parishioners, the Minister chusing one? and do your Church-wardens at the end of the year, give up an account of such Moneys as they have received?

Of Parish-Clerks.

HAVE you a Parish-Clerk, chosen by the Minister, sufficient for his Reading, Writing, and a competent skill in Singing? And doth he receive his accustomed wages?

Of

Of Marriages.

1. IS there any in your Parish that have Marryed within the Degrees prohibited by the Laws of God, expressed in a Table, and set forth by Authority, Anno 1563? And have you the Table set up in your Church?

2. HATH your Minister Marryed any in your Parish under the age of 21 without the consent of their Parents? Or, hath he Marryed any persons in private houses?

Of Physitians, Chirurgeons, and Midwives.

DOTH any Man in your Parish take upon him to practise Physick, or Chirurgery? And doth any Woman take upon her to exercise the Office of a Midwife, without approbation and license from the Ordinary?

Of Burials.

HAVE any been buried in your Parish-Church, or Church-yard, that have been known Recusants, or Excommunicated persons, or such as have been Felones dese? And doth your Minister bury the Dead, according to the form prescribed in the Book of Common-Prayer?

Of the Parishioners.

1. DOTH any in your Parish use bodily labour in their Vocations upon Sundayes and Holy dayes, or suffer their Servants so to do? Or, do any of your Parish go to Taverns, or Ale-houses, to tipple or game on those dayes?

2. ARE there any married Women, in your Parish, who after Child-birth, refuse publiquely

publiquely to give thanks to God for their safe delivery, as is prescribed by the Book of Common-Prayer?

3. IS there any in your Parish that is known or vehemently suspected of Adultery, Fornication, Incest, or that are common Swearers, and Drunkards, or Sowers of Sedition? You are to present all such. Knowing that the discharge of your duty herein, is a means to reform such disorders in your Parish, and to prevent the Judgements of God from falling on the same.

GILB. BRISTOL.

ARTICLES

OF

Visitation and Enquiry

Concerning MATTERS

Ecclesiastical:

EXHIBITED

To the Ministers, Church-Wardens, and Side-men of every Parish within the

Diocess of *PETERBOROUGH.*

In the Primary EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

BENJAMIN

By Divine Permission

Lord Bishop of *PETERBOROUGH.*

LONDON:

Printed for *A. Seile.* M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens, and Sidemen, of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true Answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

BIBLIOTHECA BODLEIANA

ARTICLES
OF
Visitation and Enquiry
Within the
Diocese of *PETERBOROUGH.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate; the Windows well Glazed, the Floors well Paved, the Seats well fastned, and conveniently placed; and all things so decently ordered, as becometh the house of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of

the Lead or Wells formerly belonging thereunto, been imbezelled, sold or made away? In whose hands or Custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. Is there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloth, and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church, or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible, of the last Translation, in a large Volum, and the Book of Common-Prayer; both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration, in the Church; provided, and to be duly washed at the Charge of the Parish?

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christned, or Buried, within your Parish? together with the Names and Surnames of both the Parents of the Children to Christned, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein

to

to write down the Church-wardens Accounts: together with a strong Chest with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearl-cloth, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houses, Glebs, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same; or made any doze into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging,) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also a note of such Pensions, Rate-tithes, and Portions of Tithes, or other yearly Profits (either within

or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom, as you know or have heard?

VI. HAVE any of the Antient Glebe-lands belonging to your Parsonage or Vicarage, been taken away or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-Land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof; as you know, believe, or have heard?

TIT. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders, by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How many weeks in any one year hath he been absent from it, without urgent necessity?

V. HATH

V. HATH your Minister a Curate to assist him? Is the said Curate in holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church beside? and what yearly stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-dayes and Fasting-dayes, as also the Ember-weeks, and the yearly Perambulation in Rogation-week, as in the Common-Prayer-book, or by the Ecclesiastical Canons, is appointed: giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service upon the Sunday next before?

IX. HATH your Minister been licenced to preach by the Bishop, or either of the two Universities? If so? Doth he then constantly (unless in case of Sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed be hindred by Sickness, or otherwise, as aforesaid? Doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher: or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? As there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine tending to the edification of the people in the knowledge and faith of Jesus Christ, and obedience to Gods holy Commandements? or doth he at any time (as you know or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as, being under age, have not the consent of their Parents, or without the Banns first published on three Sundays or Holy-days in the Church? or at any other hours then between Eight and Twelve in the Morning; unless he had a Licence or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture, read Divine Service, according to the Book of Common Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. Hath your Minister taken upon him to appoint any publick or private Fasts, Prophesyings or Exercises, not appointed by Authority? or doth he, or any other, either

either Minister or Lay person, hold any Conventicles or Meetings in private houses within your Parish for people of several Families to resort unto, under the pretense of Preaching, Praying, Thanksgiving or Humiliation, contrary to the Laws and Canons in that case provided?

XVI. IS your Parson, Vicar, Curate or Lecturer, a man of a sober, unblamable, and exemplary life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns, or Alehouses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scolder, or Quarreller? Doth he set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and undecorning a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary that refuse to come unto the publick assemblies, prayers or services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish, that lyeth under a common fame, or vehement suspicion of Adultery,

7 Fornication or Incest? Are there any common drunkards within your Parish, or common swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction, and discord amongst their neighbours?

III. DO any of your Parish upon the Sundays or Holydays, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open or wares sold? or do any Victuallers, Inne-keepers, or other victuallers and sellers of Beer or Ale, suffer any persons to tiple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holyday appointed for divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawful Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form than is appointed? Or do they keep them unbaptized any longer time then the Church alloweth? And are there any Infants or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Householder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Book of Common-Prayer

is

is appointed: that when they are well Instructed in the same, they may be confirmed by the Bishop.

VIII. IS there any person in your Parish who being 16. years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is allwayes to be one? Doth any in your Parish refuse to receive the same kneeling: or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad: Or are there any strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have been unlawfully married contrary to the laws of God? Or any that being lawfully divorced have marryed again? Or any that being lawfully marryed, and not separated or divorced by course of law, do not cohabit together?

XI. ARE there any marryed-women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter-Offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such Books, furniture and Ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments, of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or else where, leave any Legacy to your Church or Chappel, or to the use of the poor, or to any other pious and

charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary.

TIT. V.

Concerning Parish-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chappelry a Parish Clerk, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the

the Church? And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

TIT. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Almes-house, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or Stipend, belonging to the Governours, or Masters, of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundayes and Holy-dayes orderly to repair to your Church or Chappel? and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish, practise Physick, or Chirurgery, or any Woman take upon her to exercise the Office of Midwife, without approbation and licence from the Ordinary?

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish yearly and duly chosen by the joynt consent of your Minister and Parishioners; or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and delibered up to the succeeding Church-wardens the Moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundayes and Holy-dayes? And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace, levy of them, by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And do you distribute the several sums so levied, among the poor of your Parish, according to the law?

IV. DO you note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle or talk together in the Church-porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching or other Sacred Offices?

V. DO you suffer no mis-behaviour or disorder to be done by men, women, or servants, or children in your Church or Chappel? Are you careful that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocess? and do you permit no other to preach?

VIII. Have you (the Church-wardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, taken sufficient time to draw up your presentments, and therein consulted with your Minister for his faithful assistance?

FOR know you assuredly, that as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

B. PETERBOROUGH.

THE Curates of every Parish are desired to give in the names of such of the younger sort in their several Parishes, as by Examination in the Catechism they find capable of Confirmation, and to present them to the Bishop to be confirm'd, as there shall be opportunity.

Whereas in the late Act of Uniformity of publique Prayers, it is provided, That all Benefices now in the possession of any person who is not, or before the Feast of St. *Bartholomew* shall not be in holy Orders: The Bishop not willing to be wanting to the necessity of such whom it may concern, hath appointed an Ordination to be held the Sunday before the said Feast of St. *Bartholomew* at the Cathedral Church. Where such as shall at the Visitation give in their Names, and at a convenient time, before the day of Ordination, present themselves to the Bishop to be examined, concerning their learning and other qualities requir'd by the Laws and Canons of the Church, and bringing with them a Testimonial of their honest, sober and peaceable Conversation, then, (God willing) being approved, may be admitted into holy Orders.

ARTICLES

OF

VISITATION & ENQUIRY

Concerning MATTERS

Eccleſiaſtical:

EXHIBITED

To the Miniſters, Church-Wardens, and Side-men of every Pariſh within the

DIOECESE of Saint *DAVID*,

In the Firſt EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

WILLIAM

By Divine Providence

Lord Biſhop of Saint *DAVID*.

LONDON,

Printed for *T. Garthwait*, at the Kings-Head in S. *Pauls* Church-yard, M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu and every of you, according to your ſeveral Duties by Law required, ſhall make diligent inquiſition, and true preſentment of all things contrary to the Articles in this Book contained, now delivered unto you, without partiality or affection towards man, and with all Reverence and Worſhip given to God, in whoſe moſt holy Name you ſwear. *So help you God, by our Lord Jeſus Chriſt.*

ARTICLES

OF

VISITATION and ENQUIRY

Within the

DIOECESE of Saint *DAVID.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. ARE your Parish Church Chappel or Chappels kept in good and sufficient repair? Are the Roofs thereof wel covered with Lead, Tile or Slate? the Windows well glazed, the Flowrs well paved, the Seats well fastned, and conveniently placed, and all things so decently ordered, as becometh the House of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of the Lead or Bells formerly belonging thereunto, been imbezelled, sold

or made away? In whose hands or custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church or Chappel, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloth, and another Covering of white and pure Linnen to spread thereupon? And have you a fair Communion-Cup, or Chalice of silver, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible of the last Translation, in a large Volume, and the Book of Common Prayer, both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church provided, and to be duly washed at the Charge of the Parish.

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Sirnames of all such persons as are Married, Christned, or Buried, within your Parish? together with the Names and Sirnames of both the Parents of the Children so Christened, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein to write down the Church-wardens Accompts: together with a strong Chest with Locks and Keyes, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Hearse-cloth, for the Burial of the Dead?

VIII. HAVE you a Box with a lock and key, fit to receive and keep the Alms of charitable men given to your poor, according to the 84 Canon?

Tit. II.

Concerning the Church-yard, the Houses, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any door into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also a Note of such Pensions, Rate-tithes, and Portions of Tithes, or other yearly Profits (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom; as you know, or have heard?

IV. HAVE any of the Ancient Glebe-lands belonging to your Parsonage or Vicarage, been taken away, or exchanged for other, without the free consent of the Incumbent, and license from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-Land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof; as you know, believe, or have heard?

Tit. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England? If so, let him produce his Orders.

II. IS

II. IS he defamed or suspected to have obtained either his Benefice or Orders by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, without omitting any one, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend or Dignity? Is he constantly resident upon his Benefice amongst you? How many weeks in one year hath he been absent from it, without urgent necessity?

V. HATH your Minister a Curate to assist him? Is the said Curat in Holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church besides? and what yearly stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the forme and words prescribed in the Book of Common-Prayer, without any addition, omission or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the reading or celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-daies and Fasting daies, as also the Ember-weeks, and the yearly Perambulation in Rogation week, as in the Common-Prayer book, or by the Ecclesiastical Canons, is appointed? giving notice to the Parishioners of every of the same in the Church in the time of Divine Service, upon the Sunday next before?

IX. HATH your Minister been licensed to preach by the Bishop, or either of the two Universities? If so; Doth he then constantly (unless in case of sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed, be hindred by sickness, or otherwise, as aforesaid, doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies

milies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavor to reclaim all Popish Recusants, and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptisme of any Infant that is in danger of death? Is there any child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own children?

XII. DOTH he in his Sermons preach sound Doctrine, tending to the edification of the people in the knowledg and faith of Jesus Christ, and obedience to Gods holy Commandments? or hath he at any time (as you know, or have heard) preached any false, heretical, seditious or schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to marry any persons in private houses? or such as being under age, have not the consent of their parents, or without the Banes first published on three Sundaies or Holy-daies in the Church? or at any other hours then between eight and twelve in the morning, unless he had a License or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture read Divine Service, according to the Book of Common Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises, not appointed by Authority or doth he, or any other, either Minister or Lay person, hold any conventicles or meetings in private houses within your Parish for people of several Families to resort unto, under the pretence of preaching, praying, thanksgiving or humiliation, contrary to the Laws and Canons in that case provided? If so, present them, with the time and place specified.

XVI. IS your Parson, Vicar, Curate or Lecturer, a man of sober, unblameable, and exemplary Life? Doth he familiarly converse

with

with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns or Ale-houses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer or Quarreller? Doth he set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbeseeming a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person a known or reputed Heretick or Schismatick? any Papist, Presbyterian, Familist, Anabaptist, Quaker or other Sectary that refuse to come unto the publick assemblies, prayers, or services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish, that lieth under a common fame, or vehement suspicion of Adultery, Fornication, or Incest? Are there any common drunkards within your Parish, or common swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction, and discord amongst their neighbours? If so, who are they?

III. DO any of your Parish upon the Sundayes or Holy-dayes, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open or wares sold? or do any Victners, Innkeepers, or other Victuallers and sellers of Wear or Ale, suffer any persons to tipple or game in their houses upon those dayes? Declare the persons so offending, with the time and place.

IV. DOTH every person inhabiting or sojourning within your Parish duly resort unto your Church Chappel or Chappels, upon every Sunday and Holyday appointed for divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used?

and

and are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church? who are they?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the name of our Lord Jesus is mentioned? Declare who do not, if any such.

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawfull Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form then is appointed? Or do they keep them unbaptized any longer time then the Church alloweth? And are there any Infants or more aged persons in your Parish as yet unbaptized? If so, declare who.

VII. DOTH every Housholder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundays and Holy-days, as in the Book of Common-Prayer is appointed; that when they are well instructed in the same, they may be confirmed by the Bishop?

VIII. IS there any person in your Parish, who being 16 years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it? If there be any such, express who they are.

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved? If so, declare who they be.

X. ARE there any living in your Parish who have been unlawfully married contrary to the Laws of God? Or any that being lawfully divorced have married again? Or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together? If so, express their several names.

XI. ARE there any married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings accord-

ing to custome? If there be any such, present them.

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such books, furniture, and ornaments, as be requisite for the performance of all Divine Offices there: If so, who are they?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your Parish, that be yet unproved: Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money, or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary?

XVI. IF any brawl or fight one with another in your Church or Church-yard, present them.

TIT. V.

Concerning Parish-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chappelry a Parish-Clerk, aged 21 years at the least? Is he of honest life and conversation, and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages and customary duties duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be

locked

locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bels at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any person is passing out of this life, doth he, upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Alms-house, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue or Stipend belonging to the Governors or Masters of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? Present such, if there be any in your Parish or Chappelry. Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundays and Holy-days orderly to repair to your Church or Chappel? and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish practise Physick or Chirurgery, or any woman take upon her to exercise the office of a Midwife, without approbation and license from the Ordinary? If so, name them.

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Churchwardens of your Parish yearly and duly chosen by the joint consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Churchwardens given up their due Accompts

Accompts to the Parish, and delivered up to the succeeding Church-wardens the moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. HATH there been diligent care to see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundaies and Holy-daies, and to find who have absented themselves without a sufficient cause? Hath there been by Warrant or Warrants from some of the Justices of the Peace, levied of such offendors, by way of Distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And hath the same been distributed among the Poor of your Parish, according to the Law?

IV. HAVE they been noted that come late to Church after Divine Service is begun, or depart before it be ended? Have any been suffered to stand idle, or talk together in the Church-porch, or walk in the Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. HATH no mis-behaviour or disorder been suffered to be done by men, women, servants, or children, in your Church or Chappel? Hath care been taken, that none of them sit, lean, or lay their Hats upon the Communion-Table? Have no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds, been suffered to be brought or come into your Church, to the disturbance of the Congregation?

VI. HATH there been provided against every Communion appointed in your Church or Chappel, a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. HAVE all Strangers that preach in your Church or Chappel, subscribed their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese? and have none other preached?

THE Church-wardens and Sidemen are required to advise with their respective Parsons, Vicars or Curates, concerning their several Presentments, that so they may be regular and direct in answer to the Articles given them in charge.

WILLIAM Saint *DAVID.*

ARTICLES

OF

VISITATION & ENQUIRY

Concerning MATTERS

Eccleſiaſtical:

EXHIBITED

To the Miniſters, Church-Wardens, and Side-men of every Pariſh within the

DIOCESE of Saint *ASAPH*,

In the Primary EPISCOPAL VISITATION

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BIBLIOTECA BODLEIANA

ARTICLES

OF

Visitation and Enquiry

Within the

DIOCESE of S. *ASAPH.*

ARTICLES *concerning Publick Prayer, and Administration of the Sacraments.*

FIRST, Whether hath any of your Parish spoken or declared any thing in the derogation or depraving of the form of Gods worship in the Church of England, and Administration of the Sacraments, Rites and Ceremonies set forth and prescribed in the Book of Common Prayer? Depraving of the Book of Common Prayer and ceremonies.

2. Item, Whether hath any interrupted, hindred, let or disturbed the Minister to read divine Service, and to administer the Sacraments in such manner and form as is mentioned in the said Book? or interrupted him in his preaching? Disturbing the Minister in the time of prayer

3. Item, Whether is the Sacrament of Baptism refused to be administred to any children born in or out of wedlock, their birth being made known to the Minister of the Parish, and offered unto him to be baptized? Children refused to be Baptized, or dying without Baptisme.

4. Item,

Private Baptiſme.

4. Item, Whether have there been any children baptized in private houſes by any Lay-perſon or Midwife, or Popiſh Prieſt, or by any other Miniſter, but upon urgent occaſion, when the child was in danger of death?

Baptizing of Papiſts children.

5. Item, Whether have the children that have been born to any Popiſh Recuſants, or begotten by them in your Pariſh, been publickly baptized in your pariſh Church by your Parſon, Vicar or Curate? or by whom were they baptized, or where, to your knowledg?

Receiving of the Lords Supper thrice a year.

6. Item, Whether hath the bleſſed Sacrament of the Lords Supper been duly and reverently adminiſtred every month, or thrice every year at leaſt, whereof once at Eaſter, within your pariſh Church, to every pariſhioner being of ſixteen years of age or upwards?

Articles concerning the Church, the Ornaments thereof, and the Churches Poſſeſſions.

FIrſt, Have you the Bible in the largeſt volume, the Common prayer book, and the Books of Homilies in the Welſh tongue? Have you a Regiſter book in parchment, and a Table of the degrees prohibited in marriage?

2. Item, Whether have you a Communion cup of ſilver, with a covering for it, a fair ſtanding pot of ſilver or pewter for the wine, a fair covering of ſilk, or other decent ſtuff for the Communion Table, a fair linnen cloth to be laid over it at the adminiſtration of the Communion?

Things appertaining to Churches.

3. Item, Whether have you in your Church or Chappel, a convenient Seat for your Miniſter to read divine Service in, together with a comely Pulpit ſet up in a convenient place, with a decent cloth or cuſhion for the ſame, with all other ornaments neceſſary for the celebration of divine Service, and adminiſtration of the Sacraments? And whether have you a cheſt for Almes, with three locks and keyes, and another cheſt for keeping the Books and Ornaments of the Church, and the Regiſter book? Whether have you a Regiſter book in parchment for Chriſtenings, Weddings and Burials? And is the ſame kept in all points according to the Canons? And is the mothers chriſtian name therein regiſtred as well as the Fathers?

Reparation of Churches and

4. Item, Whether is your Church or Chappel, with the chancel

Chancel thereof, and your Parſonage or Vicarage houſes, your Parish Alms-houſe and Church in good reparations, and are they imployed to godly and their right holy uſes? if any be ruinated and waſted, in whom is the default? Is your Church, Chancel and Chappel decently and comely kept as well within as without; and be the ſeats well maintained, the ſteeple and bels preſerved, the windows well glazed, the floor kept paved, plain and even, and all things in orderly and decent ſort? Parſonage houſes.

5. Item, Whether be your Church-yards well fenced and kept without abuſe? if not, whoſe default is it? hath any perſon encroached upon the ground of the Church-yard? have any uſed a place conſecrated to holy uſe, prophanely and wickedly? have any quarrelled or ſtricken another in Church or Church-yard, or abuſed and prophaned them with any unlawfull games, as bowls, Tennis, footbal, hand-ball, dancing and ſuch like? Fencing and keeping the Church yard. Profaning and annoying the Church-yard.

6. Item, Whether is your Church full, or vacant of an Incumbent? if vacant, who receiveth the fruits thereof, and who ſerveth the Cure, and by what authority? and whether is it a Parſonage, Vicarage, or Donative, or Appropriation? Churches vacant.

7. Item, What Legacies hath bin given to the uſe and benefit of your Church: how have they bin beſtowed: who received them, and retaineth them without due imployment? doth any detain or imbezel any of the Church goods, or any other gifts given to charitable uſes? Concealing of Church goods.

8. Item, Whether be not the Profits, Tithes, and other commodities Eccleſiaſtical, impiouſly and wickedly, to the diſhonour of Almighty God, and prejudice of the ſacred Miniſtery, converted to the uſe and benefit of covetous Patrons, and by them received and detained, and how long have they bin ſo uſed to your knowledg? Alienation of tithes and profits of the Church.

9. Item, Whether have there bin made any bargain and ſale, exchange, or other alienation of the Glebe lands, or Tithes of your Parſonage or Vicarage, being preſentative; without the conſent of the Ordinary and Patron? and if yea, ſpecifie the ſaid Lands and Tithes ſo ſold, exchanged, or alienated, where it lay and lieth, and how it was and is abutted, together with the value of the ſame, and who made the ſame ſale, exchange, or alienation, and to whom it was made?

10. Item, Whether have you the Terrier of all the Glebe Lands, Medows, Gardens, Orchards, Houſes, Stocks, Implements, Tenements, and portion of tithes, (whether within A Terrier of Glebe Lands and other poſſeſſions of the Church.

your Pariſh or without) belonging unto your Parſonage, or Vicarage, taken by the view of honeſt men in your ſaid Pariſh? and whether the ſaid Terrier be laid up in the Biſhops Regiſtry, and in whoſe hands are any of them now? and if you have no Terrier already made in parchment, you the Churchwardens and Sidemen, together with your Parſon or Vicar, or in his abſence, you are to make diligent inquiry and preſentment of the premiſes, and make, ſubſcribe, and ſign the ſaid Terrier, as aforeſaid.

Articles concerning Miniſters and Preachers of Gods holy Word.

Obſervation of the form and time of Common Prayer and Sacraments.

FIrſt, Whether doth your Miniſter diſtinctly, reverently ſay Divine Service upon Sundayes and Holydayes, and other dayes appointed to be obſerved by the Book of Common Prayer at fit and uſual times? And doth your Miniſter duely obſerve the Orders, rites and ceremonies preſcribed in the ſaid book of Common Prayer, as well in reading publick Prayers, and the Letany, as alſo in adminiſtring the Sacraments, ſolemnization of Matrimony, viſitation of the ſick, burying the dead, churching of women, and all other like rites and offices of the Church, in ſuch manner and form as in the ſaid Book of Common Prayer is enjoyned?

2. Item, Doth your Miniſter endeavour and labour diligently to reclaim the Popiſh Recuſants in his Pariſh from their errors, (if there be any ſuch abiding in your Pariſh) or whether is your Parſon, Vicar or Curate over-converſant with, or a favourer of Recuſants, whereby he is ſuſpected not to be ſincere in Religion?

3. Item, Doth your Miniſter, Curate, or Lecturer in his or their Sermons deliver ſuch Doctrine as tends to obedience, and the edifying of their Auditory in Faith, Religion, and good life, without intermedling with particular matters of State, not fit to be handled in the Pulpit?

Preachers without Licence.

4. Item, Whether is your Miniſter a Preacher licenced or no? if no, whether doth he take upon him in his own Cure or elſewhere, to expound any Scripture, or matter of doctrine? And if he be licenſed, doth he Preach uſually in his own Cure, or in ſome other neighbour Church where no Preacher is?

Or

Or whether doth he, or his Curate, upon every Sunday when there is no Sermon, read a Homily, or ſome part thereof, according as he ought to do?

5. Item, Whether doth your Miniſter publiſh in his Sermons any Doctrine which is new and ſtrange, and diſagreeing from the Word of God, and from the Articles of Chriſtian Faith and Religion, agreed on and publiſhed, Anno Dom. 1562. Preaching of falſe doctrine and new opinions.

6. Item, Whether any victualling, tipling, or ale-ſelling, have been uſed in your Parſon, Vicar, or Curat his houſe, by themſelves, or others dwelling therein, and by whom?

7. Item, Whether are any ſtrange Miniſters admitted to preach in your Church, who do not before the Church-wardens ſubſcribe their names in your Book for that purpoſe, the day when he preached, and the name of the Biſhop of whom he had Licenſe to preach? and is any one admitted to preach before he ſhewed his Licenſe? Names of ſtrange Preachers to be taken.

8. Item, Doth any Preacher in your Pulpit particularly impugn and confute any Doctrine delivered by others his fellow-Preachers, before he hath acquainted the Biſhop of the Dioceſe therewith, and received order from him what to do in that caſe? Oppoſition of Preachers in their Sermons.

9. Item, Doth your Miniſter uſe to pray for the Kings Majeſty, Clergy, Councel, &c. giving them their full titles? Praying for His Majeſty.

10. Item, Whether is your Miniſter reſident upon his Benefice, or abſent? if abſent, by whom is the Cure ſerved, the fruits received? Doth your Miniſter or Curat ſerve any more Cures then one? if yea, then what other Cure doth he ſerve, and how far are they diſtant? Non reſidence of the Miniſter

11. Item, Whether doth he Catechize the youth of his Pariſh, upon Sundays and Holy-days, before Evening Prayer, for half an hour or more, in the Catechiſm ſet forth in the Book of Common-prayer? and whether do all the Pariſhioners diligently attend his catechizing? and who refuſe to ſend their children and ſervants to be catechized by him?

12. Item, Doth your Miniſter carefully look to the relief of the poor, and from time to time call upon his Pariſhioners to give ſomewhat, according to their ability, to godly and charitable uſes, eſpecially when they make their Wills? Miniſters to call for relief of the poor and almes-deeds.

13. Item, Whether is your Miniſter ſuſpected or known to have Simony.

have obtained his Benefice or Spiritual Promotion by any Simoniacal compact, directly, or indirectly?

Demising of Benefices.

14. Item, Whether doth your Minister demise the profits of his Benefice to any Lay-man above three years, and is not resident there, and keepeth no hospitality upon his Benefice, being of sufficient value?

Conferring with Recusants.

15. Item, Whether hath he, being learned and sufficient, conferred with the Popish Recusants of his Parish, endeavouring to reclaim them from their errors, and presenting them being obstinate for their Recusancy?

Preaching in private houses.

16. Item, Hath your Minister, or any other Preacher, made any Sermon, administred the Sacraments, or churched women in any private houses, otherwise then is by Law allowed?

Curates not licensed, and Lay-men doing the Offices of a Minister.

17. Item, What Curates or Preachers do read Prayers or administer the Sacrament in your Parish, without lawfull License? or doth any Lay-man, not having Holy Orders, presume to read publick Prayers in the Church?

Ministers forsaking their calling.

18. Item, Whether is your Minister studious in the Holy Scripture, and abstaineth from mechanical Trades, or labour not befitting his Function, and from apparel unseemly for his calling, and from Gaming, Swearing, and Drunkenness, or such notorious crimes? or is there any in your Parish, who have been admitted into Holy Orders, either Deacon or Minister, doth relinquish or forsake his calling, and liveth in the course of his life as a Lay-man?

Articles concerning Marriage.

Marriage within Levitical degree.

FIrst, Whether be there any in your Parish that have married within the degrees of affinity or consanguinity by the Law of God forbidden? if any, what be they?

Private Marriage, and without consent of Parents.

2. Item, Whether have any been married secretly in private houses, or without their Parents or Governors consent signified, being under the age of twelve years?

Married persons living apart.

3. Item, Whether do any persons lawfully married, live asunder unlawfully; and in whom is the default?

Marriage without Banes or License.

4. Item, Whether any persons (Banes being not thrice published in the Church) have been married without Licence; who were present at such marriages, and what Minister married them?

5. Item,

5. Item, Whether any persons, by License, or without, have been married in your Parish Church, neither of them at that time dwelling in your Town? Persons married out of their Parishes.

6. Item, What Popish Recusants, or their children, have been married in your Parish; in what sort was that Matrimony solemnized, when, and by whom? Recusants marriage.

Articles concerning Church-wardens.

FIrst, Whether be the Church-wardens chosen by the Minister and Parishioners, and whether hath any taken him to be Church-warden, being not so chosen? or hath any continued above one year in his Office without a new choice? Election of Church-wardens.

2. Item, Whether have any Church-wardens detained any of the Church goods, and not made a just accompt of what they have received and expended? Church-wardens due accompt.

3. Item, Have they been, and are they diligent in their Office, to see decency kept in the Church, and Order in the time of Common-prayer, and administration of the Sacraments, and that there be no disturbance, but soberness and quietness in the Church? Church-wardens diligence in the Church.

Articles concerning the Parishioners.

FIrst, Whether do any in your Parish prophane the Sunday by unlawfull games, drinking or tipling in the time of Common-Prayer or Sermon, and by working and doing the ordinary works of their vocation and Trades? Profaning the Lords day.

2. Item, Is there any in your Parish that do impugn or speak against the Rites and Ceremonies of the Church of England, or the lawfull use of them, and Government of this Church under his Majesty by Archbishops, Bishops, and other Ecclesiastical Officers? Impugning the Rites of the Church.

3. Item, Who in your Parish do come to the Sermon onely, and not to Divine Service? And who do not reverently behave themselves during the time of Divine Service, devoutly kneeling when the general Confession of Sins, the Letany, the Ten Commandements, and all Prayers and Collects are read? or who do give themselves to babling, talking or walking, and are not attentive to hear the Word read and preached? Reverent behaviour at Divine service.

Leaving their own Churches to go to others.

4. Item, Are there any of your Parish, having a Preacher to their Minister, that do absent themselves from his Sermons, and resort to other places to hear other Preachers? or do any in your Parish communicate, or baptize their children in any other Parish?

Opening of shops upon the Sunday.

5. Item, Whether do any in your Parish exercise any Trade or labour, buy or sell, or keep open shops, or set out any wares to be sold upon Sundays and Holy-days, by themselves, their servants, or apprentices, or have otherwise prophaned the said days?

Keeping holy the fift of November.

6. Item, Whether is the Fifth of November kept holy, and Thanksgiving made to God, according to the Order set forth in that behalf?

Adultery, Fornication, Incest, &c.

7. Item, Are there any in your Parish that be, or are commonly known or reputed to be blasphemers of Gods holy Name, drunkards, adulterers, fornicators, incestuous persons, concealers or harbourers of fornicators or adulterers? Have any been detected of such notorious crimes, and what penance have they done for the same?

8. Item, Whether there be any Inn-keepers, Victuallers, or Ale-house-keepers within your Parish, that admit unto, or suffer in their houses any person at the time of Common-Prayer, or Sermon, upon any Sabbath-day, or Holy-day, and who they be that haunt such Taverns, Inns, or Tipling-houses at Prayer time?

9. Item, Whether any markets, or selling of any meat, or other wares, be suffered or used in your Church-yard, or near the same, upon the Sabbath-day? And whether any Butchers, Pack-men, Pedlers, or any Mercers, or other Tradesmen, within your Parish, open their Shops, or make any common or open sale of their Stuff upon Sabbath-days and Holy-days?

10. Item, What Recusant Papists are there in your Parish? and whether do they, or any of them, keep any School-master in their house, which cometh not to Church to hear Divine Service, and receive the holy Communion? what is his name, and how long hath he taught?

11. Item, Whether hath your Minister, or any other of your Parishioners, been at any Schismatical Conventicles in any private house or houses within your Parish, and there have conferred about any private Orders for Prayers, Preaching, or Expounding the Scriptures, contrary to the Book of Common-Prayers,

Prayers, and the Laws eſtabliſhed in that behalf? Or whether any Lay-men have then taken upon them to expound the Scriptures, or preach? If ſo, you ſhall preſent them all.

Articles concerning Schoolmaſters, Phyſitians, and Chirurgians, and Pariſh-Clerks.

FIrſt, is there any School-maſter in your Pariſh, that teacheth publickly or privately, not licenced by the Ordinary? doth he teach any Papiſt or Sectaries children that come not to Church? And doth he inſtruct all his Scholiars to learn the ſhort Catechiſme by Law eſtabliſhed, contained in the Book of Common Prayer? Is he a Graduate and ſufficient to teach?

Phyſitians not licenſed.

2. Item, What Phyſitian or Chirurgian is in your Pariſh unlicenſed, and being not a Doctor of Phyſick in either of the Univerſities, doth practiſe Phyſick? And what ignorant perſons have left their trade, and taken upon them to profeſs Phyſick or Chirurgery, and who be they that ſo abuſe the people? and do any in your Pariſh take upon them to heal and cure men, or cattel, by charms, ſpels, witchcraft, or any other unlawfull wayes or means?

Pariſh Clark.

2. Item, Have you a fit Pariſh Clark, aged twenty years at leaſt, of honeſt life, able to read and write? are his and the Sextons wages paid without fraud? if not, then whoſe default is it? by whom is he choſen? Is he diligent in his office, and ſerviceable to the Miniſter? doth he meddle with any thing above his office? doth he keep the Church clean, the doors locked? Is any thing loſt or ſpoiled by his default, and doth he execute his office duely?

Articles concerning Eccleſiaſtical Offices.

Exceſſive fees.

FIrſt, Whether be there any Eccleſiaſtical Officers that exerciſe Eccleſiaſtical juriſdiction within this Dioceſs, that take and receive, or exact any extraordinary fees for any cauſe? whether have your Churchwardens and Queſtmen concealed any abuſes or offences puniſhable in the Eccleſiaſtical Court? and whether ſuch offences being preſented, are ſuppreſſed and unpuniſhed?

Table of fees in Court.

2. Item, Whether is there not a table of fees in the Court of the

the conſiſtory, allowed and ſubſcribed by the Judg and Regiſter of the Court of Conſiſtory, Anno Dom. 1597. and the ſame every Court-day hung up in ſome publick place of the Court and Regiſtry?

Abuſes in Apparitors or Sumners.

3. Item, Have any Apparators or Sumners, under pretence of authority, cited or ſummoned any perſon unlawfully, or hath taken any reward for the concealing of any offence or ſin, or the avoiding of puniſhment of the offendors? and who be they that have done ſo? Or do they take any fees not accuſtomable? Have they threatned any to proſecute them if they have no reward? and do they ſummon any without a citation firſt had?

If you know any other default or crime, of Eccleſiaſtical cogniſance, you are to preſent the ſame.

The Miniſter of every Pariſh may joyn in preſentment with the Church-wardens and Side-men; and if they will not preſent, then the Miniſters themſelves (being the perſons that ſhould have the chief care for the ſuppreſſing of ſin and impiety in their Pariſhes) may preſent the crimes aforeſaid, and ſuch things as ſhall be thought to require due Reformation.

FINIS.

ARTICLES

OF

Visitation and Enquiry

Concerning MATTERS

Ecclesiastical:

EXHIBITED

To the Ministers, Church-Wardens, and Side-men of every Parish within the

DIOCESS of *LINCOLN.*

In the first EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

ROBERT

By Divine Providence

Lord Bishop of *LINCOLN.*

LONDON:

Printed for *A. Seile.* M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens, and Sidemen, of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true Answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

BIBLIOTHECA BODLEIANA

ARTICLES
OF
Visitation and Enquiry
Within the
DIOCESS of *LINCOLN*.

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate; the Windows well Glazed, the Floors well Paved, the Seats well fastned, and conveniently placed; and all things so decently ordered, as becometh the house of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of

the Lead or Bells formerly belonging thereunto, been imbezelled, sold or made away? In whose hands or Custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloth, and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible, of the last Translation, in a large Volum, and the Book of Common-Prayer; both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration, in the Church; provided, and to be duly washed at the Charge of the Parish?

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christned, or Buried, within your Parish? together with the Names and Surnames of both the Parents of the Children so Christned, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein

to

to write down the Church-wardens Accounts: together with a strong Chest with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearl-cloth, for the Burial of the Dead?

TIT. II.

Concerning the Church-yard, the Houses, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any doze into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also a note of such Pensions, Rate-tithes, and Portions of Tithes, or other yearly Profits (either within

or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom; as you know or have heard?

VI. HAVE any of the Antient Glebe-lands belonging to your Parsonage or Vicarage, been taken away or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-Land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof; as you know, believe, or have heard?

Tit. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders, by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How many weeks in any one year hath he been absent from it, without urgent necessity?

V. HATH

V. HATH your Minister a Curate to assist him? Is the said Curate in holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church besides? and what yearly stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-dayes and Fasting-dayes, as also the Ember-weeks, and the yearly Perambulation in Rogation-week, as in the Common-Prayer-book, or by the Ecclesiastical Canons, is appointed? giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service upon the Sunday next before?

IX. HATH your Minister been licenced to preach by the Bishop; or either of the two Universities? If so: Doth he then constantly (unless in case of Sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed be hindred by Sickness, or otherwise, as aforesaid: Doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeabour to reclaim all Popish Recusants and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine tending to the edification of the people in the knowledge and faith of Jesus Christ, and obedience to Gods holy Commandements? or hath he at any time (as you know or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as, being under age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church? or at any other hours then between Eight and Twelve in the Morning; unless he had a License or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture, read Divine Service, according to the Book of Common Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. Hath your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises, not appointed by Authority? or doth he, or any other, either

either Miniſter or Lay perſon, hold any Conventicles or Meetings in private houſes within your Pariſh for people of ſeveral Families to reſort unto, under the pretenſe of Preaching, Praying, Thankſgiving or Humiliation, contrary to the Laws and Canons in that caſe provided?

XVI. IS your Parſon, Vicar, Curate or Lecturer, a man of a ſober, unblamable, and exemplary life? Doth he familiarly converſe with ungodly, vicious, and excommunicate perſons? Is he a frequenter of Taverns, or Alehouſes? a common Gameſter? a prophane or obſcene Jeſter? a Swearer, Railer, Scoffer, or Quarreller? Doth he ſet Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently ſuſpected of Incontinency with any perſon, either within your Pariſh, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for faſhion and colour, as the Canons of the Church require? Or is his Carriage and Converſation, in any kind whatſoever, Diſorderly or Scandalous, and unbeſeeming a Miniſter of Jeſus Chriſt?

TIT. IV.

Concerning the Pariſhioners.

I. IS there in your Pariſh any perſon a known or reputed Heretick or Schiſmatick? any Papiſt, Familiſt, Anabaptiſt, Quaker or other Sectary that refuſe to come unto the publick aſſemblies, prayers or ſervices of the Church, or that make profeſſion of any other Religion then what is eſtabliſhed in the Church of England? and if there be any ſuch, what are their Names?

II. IS there any perſon in your Pariſh, that lyeth under a common fame, or vehement ſuſpicion of Adultery,

Fornication or Incest? Are there any common drunkards within your Parish, or common swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction, and discord amongst their neighbours?

III. DO any of your Parish upon the Sundays or Holydayes, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open or wares sold? or do any Vintners, Inne-keepers, or other victuallers and sellers of Wear or Ale, suffer any persons to triple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holyday appointed for divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawful Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form than is appointed? Or do they keep them unbaptized any longer time then the Church alloweth? And are there any Infants or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Housholder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Book of Common-Prayer is

is appointed: that when they are well Instructed in the same, they may be confirmed by the Bishop.

VIII. IS there any person in your Parish who being 16. years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling: or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad: Or are there any strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have been unlawfully married contrary to the laws of God? Or any that being lawfully divorced have married again? Or any that being lawfully married, and not separated or divorced by course of law, do not cohabit together?

XI. ARE there any married-women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter-Offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such Books, furniture and Ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wils or Testaments, of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or else where, leave any Legacy to your Church or Chappel, or to the use of the poor, or to any other pious and

charitable purpoſes? What were thoſe Legacies, and how have they been beſtowed?

XIV. DO you know, or have you heard, of any Patron or other perſon in your Pariſh, having the preſentation or gift of any Eccleſiaſtical benefice, who hath made gain thereof by preſenting a Clerk or Miniſter to it upon any bargain, either for money or penſion, or leaſe, reſerve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatſoever?

XV. IS there any ſtrife and contention among any of your Pariſh for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary.

TIT. V.

Concerning Pariſh-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chappelry a Pariſh Clerk, aged 21 years at the leaſt? Is he of honeſt life and converſation? and ſufficient or able to perform his duty in reading, writing, and ſinging? Is he choſen by your Miniſter, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him? or who withholdeth the ſame from him?

II. DOTH he or your Sexton (if there be any ſuch appointed in your Pariſh) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from duſt, cobwebs, and other annoyance? Doth he toll or ring the Bels at the due accuſtomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the

the Church? And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Almes-house, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or Stipend, belonging to the Governours, or Masters, of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundayes and Holy-dayes orderly to repair to your Church or Chappel? and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish, practise Physick, or Chirurgery, or any Woman take upon her to exercise the Office of Midwife, without approbation and licence from the Ordinary?

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish yearly and duly chosen by the joynt consent of your Minister and Parishioners; or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and delibered up to the succeeding Church-wardens the Moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundayes and Holy-dayes? And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace, levy of them, by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And do you distribute the several sums so levied, among the poor of your Parish, according to the law?

IV. DO you note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle or talk together in the Church-porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching or other Sacred Offices?

V. DO you suffer no mis-behaviour or disorder to be done by men, women, or servants, or children in your Church or Chappel? Are you careful that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO

VI. DO you againſt every Communion appointed in your Church or Chappel, provide a ſufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cauſe all Strangers that preach in your Church or Chappel, to ſubſcribe their names the ſame day in a Book provided for that purpoſe, together with the name of the Biſhop that licenſed them to preach in this Dioceſs? and do you permit no other to preach?

VIII. Have you (the Church-wardens and Side-men) now ſworn to give in a true anſwer unto all theſe Articles of Inquiry in all their ſeveral Titles, taken ſufficient time to draw up your preſentments, and therein conſulted with your Miniſter for his faithful aſſiſtance?

FOR know you aſſuredly, that as the true diſcharging of your Office is the chief means whereby publick Diſorders, Sins, and Offences in your Pariſh may be reformed and puniſhed: So if you wilfully refuſe to preſent ſuch crimes and faults as either you know to have been committed, or otherwiſe have heard of by publick fame; That in ſuch caſes, the Biſhop and his Officers are to proceed againſt you, in their Eccleſiaſtical Courts, as in Caſes of wilful Omiſſion and Perjury.

ROB. LINCOLN.

THE Miniſters of every Pariſh are deſired to give in the Names of ſuch of the younger ſort, in their ſeveral Pariſhes, as they judge fit to receive Confirmation from the Biſhop, and to preſent them to be confirmed: eſpecially ſuch as having competently learned their Catechiſm, have not yet received the Holy Communion.

Alſo the Clergy within the County of *Lincoln* are deſired to bring with them, in writing, a note of all ſuch Coats of Armes as are in the Church windows, and of all ſuch Monuments, Graveſtones, and Inſcriptions, whether of ancient or later times, as are yet remaining in their ſeveral reſpective Churches or Chappels, or the Chance is thereof.

ARTICLES

TO BE

ENQUIRED OF

Within the Archdeaconry of

MIDDLESEX,

In the Visitation of the Right Worshipful

Dr. Robert Pory,

Archdeacon of the said Archdeaconry of

MIDDLESEX.

Holden in the year of our LORD GOD, 1662.

LONDON
Printed for *Timothy Garthwait* at the Kings-head
in St. *Paul's* Church-yard. 1662.

The Oath to be adminiſtred to the Church-wardens and Sworn-men.

YOu ſhall ſwear that you and every of you ſhall diligently enquire of the Articles given you in charge; and without any affection, favour, hatred, hope of reward and gain, or fear of diſpleaſure, or malice of any perſon, you ſhall preſent all and every ſuch perſon and perſons that now is, or of late was within your Pariſh, as hath committed any inceſt, adultery, fornication, or ſimony, and any miſdemeanour or diſturbances committed or made in any Church or Chappel in time of Common Prayer, Preaching, or Divine Service there uſed, to the diſturbance thereof: and alſo that have committed or done any other offence, fault or default, preſentable in the Eccleſiaſtical Court, according to the Articles now delivered to you. Wherein you ſhall deal uprightly, fully, and according to truth, neither of malice preſenting any contrary to truth, nor of corrupt affection ſparing to preſent any, and ſo conceal the truth: having in this action God before your eyes, with an earneſt zeal to maintain the truth, and ſuppreſſe vice. So help you God, and the Contents of this Book.

BIBLIOTHECA BODL

Concerning Religion, and the true worſhip of God, In this Realm eſtabliſhed.

IS there any who doth affirm and teach that the 39. Articles agreed upon by the Archbiſhops and Biſhops in both Provinces, and the whole Clergy in the Convocation holden at London, Anno 1562. are in any part ſuperſtitious or erroneous, or ſuch as he may not with a good conſcience ſubſcribe unto? Who is that ſo teacheth or affirmeth, and what is his name? Can. 5.

2. Is there any who doth affirm and teach, that the form of Gods worſhip in the Church of England, eſtabliſhed by the Law, and contained in the Book of Common Prayer and adminiſtration of the Sacraments, is a corrupt, ſuperſtitious, or unlawful worſhip of God, or containeth any thing in it that is repugnant to the Scriptures, who is it that ſo teacheth, &c. Can. 4.

3. Is there any who doth affirm to teach, that the Rites and Ceremonies of the Church of England by Law eſtabliſhed, are wicked, antichriſtian, or ſuperſtitious, or ſuch as being commanded by lawful Authority, may not with good conſcience be approved, uſed, or ſubſcribed unto, by men who are zealouſly and godly affected, who is it, &c. Can. 6.

4. Is there any that ſeparateth himſelf from the Communion of Saints, as it is approved by the Apoſtles Rules in the Church of England, and combine themſelves together in a new brotherhood, accounting the Chriſtians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be prophane or unmeet for him to joyn with in Chriſtian profeſſion, who are they that ſo ſeparate themſelves, and what are their names? Can. 9.

Concerning the Church, the Government, Authority, and Diſcipline thereof.

1. IS there any who doth affirm or teach, that the Church of England by Law eſtabliſhed under the Kings Majeſty, is not a true and Apoſtolical Church, teaching and maintaining the Doctrines of the Apoſtles. Who is it that doth ſo affirm and teach, &c. Can. 3.

Can. 7. 2. Is there any who doth affirm and teach, that the Government of the Church of England under his Majesty by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, is antichristian and repugnant to the Word of God. Who is it that doth, &c.

Can. 8. 3. Is there any who doth affirm or teach, that the forms or manner of Making and Consecrating Bishops, Priests, and Deacons, containeth any thing in it, that is repugnant to the Word of God: or that they who are made Bishops, Priests, and Deacons in that form, are not lawfully made, nor ought to be accounted either by themselves or others, to be truly either Bishops, Priests, or Deacons, until they have some other calling unto those Divine Offices. Who is it, &c.

Art. 20. 34. 4. Is there any who doth affirm or teach, that the Church hath no power to decree Rites or Ceremonies, nor any authority in controversies of Faith, or in the changing and abolishing of Ceremonies and Rites of the Church, ordained only by mans authority, contrary to the 20. and 34. Articles of the Church of England. Who is it, &c.

Can. 2. & 1. 5. Is there any who doth affirm or teach, that the Kings Majesty hath not the same Authority in causes Ecclesiastical, that the godly Kings had among the Jewes, and Christian Emperours in the Primitive Church. Or that the Kings Majesty within his Realms of England, Scotland, and Ireland, and all other his Dominions and Countries, is not the highest Power under God, to whom all men, as well Inhabitants as born within the same, do by Gods law owe most loyalty and obedience. Or that impeach any part his Royal Supremacy in the said causes restored to the Crown; and by the Lawes of the Realm therein established. Who is it, &c.

Can. 140 6. Is there any who doth affirm or teach, that no manner of person either of the Clergy or Laity are to be subject to the Decrees and Constitutions of the Church in causes Ecclesiastical, made and ratified by the Kings Majesties Supream authority, other then such as are particularly assembled in the sacred Synods of the Church for the making of the said Decrees, and Constitutions, and have given their voices to the same. Who is it, &c.

Can. 12. 7 Is there any that doth affirm or teach, that it is lawful for any sort of Ministers and lay persons, or either of them to joyn together, and make rules, orders, and Constitutions in Causes Ecclesiastical without the Kings Authority, or any that submit themselves to be ruled and Governed by the same. Who is it, &c.

Can. 10. 8 Is there any who doth affirm, teach, maintain or publish, that such Ministers who refuse to subscribe to the form and manner of Gods

Can. 11. worship in the Church of England, and their adherents may truly take unto them

them the name of another Church: or that there are within this Realm, other meetings, assemblies, or congregations of the Kings born Subjects, then such as by the lawes of this Land are held and allowed, which may rightly challenge to themselves the name of a true and lawful Church. Who is it that doth so affirm, &c.

9. Doth any Minister or Ministers, without the Licence and direction of the Bishop of the Dioces first obtained, appoint or keep any solemne Fasts publickly, or in any private houses, other then such as are or shall be appointed by lawful authority, or not being Licensed as afore is said, presumes to appoint or hold any meeting for Sermons, Sermon-lectures, Prophesies, or exercises in Market Towns or other places, or doth attempt without such Licence upon any pretence whatsoever, either of possession or obsession, to cast out any Divel or Divels. Who is it that offendeth in the premisses. &c. Can. 27

10. Do any Priests or Ministers of the Word of God, or any other persons meet together in any private house or elsewhere, to consult upon any matter or course to be taken by them or by any other, upon their motion and direction, which may any way tend to the impeaching or depraving of the Church of England, or of the book of Common Prayer, or of any part of the Government or Discipline in the Church of England now established, and who are they? Can. 73

Concerning Churches, the Ornaments, Vtensils, and other necessaries to the same belonging.

1. IS your Parish Church or Chappel well and sufficiently repaired, and so from time to time maintained and kept? Are the windowes well glazed, the floor kept paved, plain and even, and all things therein such an orderly and decent sort, without dust, or any thing that may be either noysome or unseemly, as best becommeth the house of God? Can. 85

2. Are the ten Commandments set upon the East end of your Church or Chappel, where the people may best see and read the same, and other chosen sentences written upon the wals of your said Church or Chappel, in convenient places? Can. 82

3. Do the Chancels remain as they have done in times past, that is to say, in the convenient situation of the Seates, and in the ascent or steps unto the place appointed anciently for the standing of the holy Table? Is the Chancel of your Church or Chappel clean kept, and repaired within Rubr. before Morning Prayer.

and

Orders of Queen Elizabeth An. 1561. and without, in the windowes and otherwhere as appertaineth? And is there a comely partition betwixt your Chancel and the body of the Church or Chappel, as is required by the law?

Ib. Order 3. 4. Is the Church-yard of your Church or Chappel well and sufficiently fenced, maintained and kept with walls, rails or pales, as hath been

Can. 85. heretofore accustomed: And if not, then by whose negligence or default is it, that the fences of the same are grown into decay?

Can. 88. 5. Are there any Playes, Feasts, Banquets, Suppers, Church-Ales, Drinkings, Temporal Courts or Leets, Lay juries or Musters: or is there any other prophane usage kept in your Church, Chappel, or Church-yards, of what sort soever. By whom are your said Church or Chappel, or Church-yard so prophaned as afore is said, and by whose permission?

Injunct. of Q. Eliz. Orders of Q. Eliz. 6. Have you in the Chancel of your Church or Chappel a decent and convenient table for the celebration of the Holy Communion? As it so set as is directed in the Queens Injunctions, and appointed by the Ca-

Can. 82. non made in the Synod held at London, Anno 1640. Have you a Carpet of silk or other decent stuffe, appointed by the Ordinary, to lay upon the Table in the time of Divine Service, and a fair linen cloth to lay upon the same in the time of the Communion? And is the said Carpet and linen

Com. Book. cloth laid constantly upon the Table, at the times aforesaid?

Can. 20. 7. Have you a fair Communion Cup, or Chalice of silver, with a cover of the same, and a decent standing pot or flagon of pewter, if not of purer metal, in which the wine for the Communion is to be brought unto the holy Table? Is the said Table, Carpet, Linen cloth, Cup, or Flagon, or either of them any wayes prophaned, or otherwise imployed, then to

Can. 81. their own proper and right holy uses?

8. Have you in your Church or Chappel a Font of stone, where Baptisme is to be administred, decently made, and kept as it ought to be? Is the same set in the Ancient usual place appointed for it, and doth your Mi-

Can. 82. 83. nister publickly baptize in the same Font only?

9. Have you in your Church or Chappel, a convenient Seat made for the Minister to read Service in, as also a comely and decent Pulpit set in a convenient place within the same for the preaching of Gods word,

Can. 84. and there seemly kept?

10. Have you in your Church or Chappel a strong Chest with a hole in the upper part thereof, for the Alms of the poor? Hath the same chest three several keyes, and is the one of them in the custody of the Parson, Vicar, or Curate? Is the same so set and fastned in the most convenient place, to the intent the parishioners may put into it their Almes, for their poor neighbours?

11. Have

11. Have you a true note and Terrar of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houses, stocks, implements, Tenements and portions of tythes lying out of your Parish, which belong unto your Parsonage, or Vicarage? And is the same, or a true Copy of the same layed up in the Bishops Registry for a perpetual memory thereof? Can. 87.

12. Have you a comely decent Surplisse with sleeves for the use of your Minister in saying the publick prayers, or ministring the Sacraments, and other rites of the Church: together with an University hood, according to the degree of your said Minister? And doth the Parson, Vicar, or Curate use the same, as oft as he officiates Gods publick Service, administreth the Sacraments, or dischargeth any publick duty in the Congregation? Can. 58.

13. Have you a Bible of the largest volume, allowed by Authority, the book of Common Prayer, and the booke of Homilies, all very well, and fairly bound? As also a book of the Canons and Constitutions, made in the Synod held at London, Anno 1603. and ratified by the Kings Authority? A book of prayers for the 5. of November, and for the 30th of January, and the 29th of May? Can. 80.

Have you a parchment Register booke wherein to keep upon record, the several Christenings, Weddings, and Burials which happen weekly, quarterly, or yearly, in your Parish? Have you also a Register booke wherein to write the names of all Preachers, which come and Preach in your Church from other places? And have you one sure Coffer with three locks and keyes, for keeping of the books aforesaid? And doth one of your keyes remain alwayes in the hand of the Minister? Can. 70. Can. 52. Can. 70.

Whether is your Parsonage-house or Vicarage-house, Barnes, Stables, and other out-houses thereto belonging, in good and sufficient repair.

Whether hath any person incroached upon the ground of your Church-yard, or other consecrated ground; if any hath, then you shall present him, and set out what quantity of grounds is so incroached upon, and whether any new door or window hath been lately made into your Church or Church-yard, and by what authority?

Concern-

Concerning the Celebration of Divine Service, the administration of the Sacraments, &c.

Rubrick after the Preface. DOth your Minister or Curate that ministreth in your Parish Church or Chappel, say dayly the Morning and Evening Prayer, in the same Parish or Chappel where he ministreth, unlesse he be lawfully hindred? And doth he cause a Bell to be tolled thereunto, a convenient time before he begin, that such as be disposed may come to hear Gods Word and to pray with him? Especially,

Can. 14. Is the Common Prayer said or sung distinctly and reverently upon such dayes as are appointed to be kept holy, and upon their Eves? Is the same said or sung at convenient and usual times of those dayes, and in such place of every Church, as the people may be most edified thereby? And doth the Parson, Vicar or Curate, observe the Orders, Rites and Ceremonies prescribed in the book of Common Prayer, as well in reading the holy Scripture, and saying of prayers, as in administration of the Sacraments: without either diminishing in regard of Preaching, or in any other respect, or adding any thing, in the matter and form thereof;

Rubrick of the Common Prayer book. 2. Doth the Minister read the Psalms, and Lessons appointed in the Kalendar for Morning and Evening Prayer? And at the end of every Psalm throughout the year, and likewise at the end of the Benedictus, Benedicite, Magnificat, and Nunc demittis, doth he repeat, Glory be to the Father, &c. And at the reading of the Lessons, doth he stand and turn him so, as he may best be heard of all such as be present? And is the Creed called Athanasius Creed, beginning with (Whosoever will be saved) said by your Minister constantly at the times appointed in the Common Prayer booke, and doth your Minister sing or say any other Psalms or Hymns then aforesaid in the place of those, contrary to Law?

Can. 15. 3. Doth your Parson, Vicar, or Curate say the Litany on every Sunday duely throughout the year, as also upon all Wednesdayes and Fridaies weekly, though they be not holy-dayes? In what convenient place of your Church or Chappel doth he say the same, and by whom was that place appointed? Doth he say the same at the accustomed houres of Service, and is there warning given to the people by the tolling of a Bell? And doth every house-holder dwelling within halfe a mile of the Church, come, or send one at the least of his household to joyn with the Minister?

Rubr after the Communion. 4. Doth your Minister read the Communion-Service, or the second Service on every Sunday or Holyday throughout the year, though there bee

be no Communion, according as it is appointed in the Book of Common Prayer?

5. Doth your Parſon reſide upon his Benefice or not. If yea, then, being a licenſed Preacher, doth he preach one Sermon every Sunday in the year in his own Cure, or in ſome Church or Chappel neer adjoining, having no lawful impediment? And being not a licenſed Preacher, doth he offer at any time to preach or expound the Scriptures, or rather doth he procure Sermons to be Preached in his Cure once every moneth at the leaſt by Preachers which be lawfully licenſed? If he be licenſed by the Lawes of this Realm not to reſide upon his Benefice, then in that Caſe doth he ſupply his cure by one that is a ſufficient and Licenſed Preacher? And is your Curate allowed to ſerve there by the Biſhop of the Dioceſſe, or by the Ordinary of the place having Epiſcopal juriſdiction. and by no other? Can. 45. Can. 49. 46. Can. 47. Can. 48.

6. Doth your Parſon, Vicar, or Curate upon every Sunday and holy-day throughout the year when there is no Sermon, read one of the Homilies ſet forth by publick Authority? Doth he uſe to read the ſame in the Pulpit only, according as he is required in the Canons of the year 1571. And doth your Miniſter as well before the Homilies as before his Sermon move and exhort the people to joyn with him in Prayer according to the form laid down in the book of Canons, and doth he uſe any other form then is there preſcribed? Rubr. Cap. 4. Can. 55.

7. Have you in your Pariſh, beſides your Parſon, Vicar, and Curate, any Lecturer or Lecturers not having cure of ſouls therein? Doth your Lecturer uſe before his Lectures, the form of prayer before remembred, and no other form? and doth he twice at the leaſt every year read the Divine Service on two ſeveral Sundays both in the fore-noon and after-noon, publickly and at the uſual times, and doth he as oft in every year adminiſter the Sacraments of Baptiſm and the Lords Supper, in ſuch manner and form, and with the obſervation of ſuch Rites and Ceremonies as are preſcribed in the book of Common Prayer? Can. 55. 56.

8. Do your Lecturer or Lecturers preach in their Gowns and not in their Cloaks, according to his Majeſties Inſtructions, An. 1629. Doth he profeſſe his willingneſſe to take upon him a Living with cure of ſouls, in that place or Pariſh, in the which he Lectures or elſewhere? And doth he actually take ſuch Cure or Benefice if any hath been offered to him?

9. Is your Lecturer licenſed by the Biſhop of the Dioceſſe? And doth your Lecturer or any other Preacher that Lecturech or preacheth in your Church or Chappel, impugne or confute any Doctrine formerly delivered in the ſame, or in any Church neer adjoyning, before he hath acquainted Can. 53.

the Bishop of the Dioceſſe therewith, and received order from him what to do in that caſe for the avoiding of diſſention;

Can. 54. 10. Doth your Lecturer conform himſelf to the Lawes, Ordinances, and Rites Eccleſiaſtical eſtabliſhed in the Church of England? If not, you are to certifie the ſame unto the Biſhop of the Dioceſſe, or other Ordinary of the place, to the end that if the ſaid Lecturer do not conform himſelf after admonition, his Licenſe may be voided, and himſelf removed?

Can. 21. 11. Doth your Parſon, Vicar, or Curate, adminiſter the Communion in your Church or Chappel ſo often, and at ſuch time, as every pariſhioner may communicate at leaſt thrice in the year, whereof the Feaſt of Eaſter to

Can. 22. be one? And doth he give warning to his pariſhioners publickly in the Church at Morning prayer the Sunday before, for the better preparation of themſelves; And do ſuch as purpoſe to communicate ſignifie their minds unto the Curate over night or the Morning early?

Can. 26. 12. Doth your Miniſter admit to the receiving of the holy Communion, ſuch of his Cure which be openly known to live in ſin notorious without repentance, or any who have openly or maliciouſly contended with their neighbours, and will not be induced by him to a reconciſement? Or any Church-wardens or Sidemen, who having taken oath to preſent to their Ordinaries every ſuch publick offence, as they are particularly charged to enquire of in their ſeveral pariſhes, ſhall wittingly incurre the horrible crime of perjury?

Can. 27. 13. Doth he wittingly adminiſter the ſame to any but ſuch as kneel, or to any that refuſe to be preſent at the publick prayers, or to any that be common and notorious depravers of the book of Common-prayer, or of any thing contained in the Book of Articles agreed upon in the Convocation, Anno 1562. Or in the book of Ordering Prieſts and Biſhops, or to any that hath ſpoken againſt, and depraved his Majeſties Soveraign Authority in cauſes Eccleſiaſtical, except ſuch perſons do firſt acknowledge to the Miniſter before you the Church-wardens that he is ſorry for the ſame, and promiſe either by word of mouth, or under his hand to do ſo no more?

Rubr. 14. Is the bread provided for the Holy Sacrament of the Lords Supper, of the beſt and pureſt white-bread that may conveniently be gotten? Doth the Miniſter take the ſame into his hands to bleſſe and conſecrate it to that holy uſe as oft as he adminiſtreth the Communion? Doth he ſo likewiſe with the wine provided? And if any bread or wine be newly brought,

Can. 22. doth he firſt uſe the words of the Inſtitution before it be diſtributed to the Communicants?

Rubr. 15. Doth your Miniſter as oft as he celebrateth the Communion re-

Can. 21. ceive the Sacrament firſt in both kinds himſelf, and having ſo received

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the ſame, doth he ſeverally deliver the bread and wine to every Communicant in their hands kneeling? And at his delivery of the ſame doth he rehearſe the whole forme mentioned in the Communion Book ſaying (The body of our Lord Jeſus Chriſt, &c.) or doth he only uſe ſome part thereof, as he liſt himſelf?

16. Doth your Parſon, Vicar or Curate adminiſter the Communion at any time publickly in the congregation except there be four or three (at the leaſt) to communicate with him? Doth he adminiſter the ſame to any ſtrangers, which come often and commonly from their own Parish Churches? And do you the Church-wardens give notice to your Miniſter of ſuch ſtrangers, that ſo he may remit them home to their own Pariſh Churches, there to Communicate with their own Miniſter and neighbours? Rubr. Can. 28. 37.

17. Doth your Miniſter, except it be in times or caſes of neceſſity, Preach or adminiſter the holy Communion in any private houſe in which there is no Chappel devicated and allowed by the Eccleſiaſtical lawes of this Kingdom? Doth any Chaplain living within your Pariſh, preach or adminiſter the Communion in any other place then in the Chappel of the ſaid houſes? Doth the Lords and Maſters of ſuch Chaplains, or houſes, at other times reſort to their own Pariſh Churches, and there receive the holy Communion, at leaſt once in the yeer? And do any under Noble men, and men qualified by law keep any private Chaplain in their houſe or houſes? Can. 71. Inſtructions.

18. Doth your Miniſter refuſe or delay to Chriſten any child that is brought to him to the Church on Sundays or Holydays, knowledge thereof being given to him over night or in the morning before Morning prayer? Doth he proceed therein in all things according to the forme of publick Baptiſme in the Common prayer Book, doth he neglect, refuſe, or pretermit at any time to ſign the child baptized with the ſign of the croſſe, or doth he admit the parent of a child to anſwer as a Godfather to his own child, or any other perſon to be a Godfather or Godmother, before the ſaid perſon ſo undertaking hath received the holy Communion? Can. 68. Rubr. of Bap. Can. 30. Can. 29.

19. Doth your Miniſter being duly informed of the weakneſſe and danger of death of any infant unbaptized in his Pariſh, and being thereupon deſired to go unto the place and baptize the ſame, either willfully refuſe to do it, or negligently delay the time, ſo that the child departeth without Baptiſm through his default: if the child ſo baptized do recover afterwards, is it brought into the Church by the Godfathers and Godmothers, to the intent the congregation may be certified of the Baptiſing thereof, according to the forme preſcribed in the Common prayer Book? Can. 69.

Can. 61. Can. 59. Rubr. of Confir. 20. Doth your Minister having Cure and charge of souls do his best endeavour to prepare children, and make them ready for confirmation? And to that end, doth he on every Sunday and Holy day before Evening prayer for the space of half an hour and more instruct the youth and ignorant persons of the parish, according to the Catechism set forth in the Common prayer book? And are the afternoon Sermons in your parish (if you had any formerly) turned into Catechising by way of questions and answers according to the Kings Instructions?

Instructions. Rubr. of Confir. 21. Doth your Minister either bring, or send in writing to the Bishop of the Diocese the names of all those Children of his parish which can answer to the questions contained in the Catechism, that by the imposition of hands and prayer they may receive strength and defence against temptation? And doth he admit any person or persons to the holy Communion, untill such time as he or they can orderly say the catechism and be confirmed?

Can 62. 22. Doth your Parson, Vicar, or Curate celebrate Matrimony betwixt any persons, without a faculty or licence granted by authority Lawful, or without the Banes of Matrimony first published on three several Sundayes or Holydays in the parish Church or Chappel where the said parties dwell, or at the times by Law prohibited without special License? Or doth he celebrate the same in any other place then in the Church, or in the Church at any other time then betwixt the hours of eight and twelve in the forenoon, and at that time betwixt such persons as are under the age of twenty one years, without the consent of their parents signified unto him, or a Licence granted to him so to do?

Rubr. of Matrimony. 23. Doth your Minister in the solemnizing of holy Matrimony keep himself to the form and Ceremonies prescribed in the Common Prayer book? Doth he at any time marry any without a Ring, or without going to the Lords Table as it is appointed? Doth he in case there be no Sermon read those Texts of Scripture, wherein the offices of man and wife are declared, according as it is prescribed? And do the new married persons the same day of their marriage receive the holy Communion, as by Law they ought?

Can. 87. Rubr. of Visitation. 24. Doth your Minister or Curate resort to such of your parish as are dangerously sick (if the disease be not probably suspected to be infectious) to instruct and comfort them in that distresse, doth he exhort the sick party to be in charity with all the world, and to dispose of his goods, and declare his debts, and doth he move him, and that most earnestly to liberality towards the poor, and to unburden his conscience?

Rubr. of Visitation. Can 130. 25. If any sick person find his conscience troubled with any weighty matter, and doth unburden the same to his Priest or Minister, doth the said Priest or Minister give him absolution according to the form prescribed? And have you ever heard that the said Priest or Minister hath revealed and

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made known at any time to any perſon whatſoever, any crime or offence committed to his truſt and ſecrecy, either in caſe of ſuch extremity, or any other caſe whatſoever (except they be ſuch crimes as by the laws of this Realm, the life of the ſaid Prieſt or Miniſter may be called in queſtion for concealing of it) declare the name of the offender, when and by whom you hear the ſame?

26. Doth the Curate that miniſtreth in your parish, upon convenient notice given him, adminiſter the Communion unto ſuch as be dangerouſly ſick, and not able to come unto the Church, and yet are deſirous to receive the ſame in their houſes, and are unquiet for the lack thereof: Or doth he obſtinately and wilfully refuſe ſo to do being thereunto required, and finding all things neceſſary for the doing of it? Rubr. of Com.

27. Doth your miniſter refuſe or delay to bury any corps that is brought into the Church or Church-yard, convenient warning being given him before, except the party deceaſed were denounced excommunicate for ſome grievous crime, Majori Excommunicatione, and no man able to teſtifie of his repentance: And doth he do it decently and gravely not ſwerving from the form preſcribed by the Church in the Common prayer book? Can. 68.

28. Doth any woman in your parish after her delivery from the pains and peril of Childbirth refuſe to come into the Church to render thanks to God for ſo great a mercy: Doth ſhe go thither covered with a decent veil according to the laudible and ancient cuſtome: And being come doth ſhe go nere unto the place where the Table ſtandeth, and offereth her accuſtomed offerings: And doth your Miniſter do his duty in churching the ſaid woman according to the form preſcribed: And doth the woman that cometh to give her thanks, receive the holy Communion if there be any? Rubr.

39. Doth your Miniſter at and upon ſeaſonable times, eſpecially on the firſt day of Lent, cauſe the people, to be called together and aſſembled in the Church by the ringing of a Bell? And being drawn together doth he read unto them the Commination againſt ſinners, with the other prayers appointed?

Concerning the Clergy, their Duty, Carriage, &c.

DOth your Parſon, Vicar, Curate, or Lecturer, (if you have any) purely and ſyncerely teach, manifeſt and declare four times every year at the leaſt in his Sermons and other Collations and Lectures, that all uſurped and forraign power is for moſt juſt cauſes taken away and aboliſhed, and that therefore no obedience or ſubjection within his Ma- Can. 13

Majesties Realms and Dominions, is due unto any such forraign power. And doth he preach the Doctrine of obedience, and the Kings authority according to the Canons published, and set out by the late holy Synod, Anno 1640.

Can. 64. and Rubr. of Com. 2. Doth your Minister declare to the parishioners, every Sunday at the time appointed in the Communion book whether there be any Holy dayes or fasting-dayes in the following week: And doth he call upon them to observe the same, according to the Laws of the Land, and of holy Church?

Injunctions and Advertisements of Q. Eliz. 3. Doth your Minister or Curate in the Rogation dayes go in perambulation about your parish saying and using the Psalms and suffrages, by Law appointed, as viz. Psalm 103. & 104. the Litany and suffrages, together with the Homily set out for that end and purpose: Doth he admonish the people to give thanks to God, if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any fear of scarcity: And do you the Churchwardens assist him in it?

Can. 48. Can. An. 1571. Cap. ult. 4. Doth your Curate serve more then one Church or Chappel upon one day, except the said Chappel be a member of the parish Church or united thereto: How far distant are the said Churches or Chappels which he serveth from one another? What wages hath he for his pains?

Can. 65. 5. Doth your Minister if he be commanded by the Ordinary, openly on some Sunday denounce and declare for excommunicate, all those, who either for refusing to frequent the divine service of the Church, or for notorious contumacy, or other notable crimes stand lawfully excommunicated by the laws of the Church, that others thereby may be admonished to refrain their Companies: And doth your Minister himself refrain the company of persons excommunicated and so denounced?

Can. 74. 6. Doth your Parson, Vicar, or Curate usually wear such apparel as is prescribed by the Canon, that is to say, a gown with a standing collar and wide sleeves strait at the hands, and a square cap: Or doth he go at any time abroad in his doublet and hose without coat or cassock, or doth he use to wear any light coloured stockings, doth he wear any coife, and wrought night caps, or only plain nightcaps of silk, sattin, or velvet; And in his journeying, doth he usually wear a cloak with sleeves, commonly called the Priests cloak, without guards, welts, long buttons or tufts?

Can. 75. 7. Doth your Parson, Vicar, or Curate resort at any time, other then for his honest necessities to any Taverns, or Alehouses, or doth your Curate lodge or board in any such places: Do they or either of them give themselves to any base or servile labour, or to drinking or Riot, or to play at dice, cards or Tables, or to any other unlawful game, or games: or do they otherwise spend their time idly by day or by night?

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8. Is there any in your Parish, who having been a Deacon or Minister hath voluntarily relinquished his calling, and doth use himself in the course of his life as a lay man, what are their names that have forsaken their said callings.? Can. 70

9. Doth your Minister (if he be a Preacher, and thought fit by your Bishop) having any popish Recusant, or Recusants in his parish, labour diligently with them from time to time thereby to reclaime them from their errours: And if he be no Preacher, or not such a Preacher, doth he procure some that are Preachers so qualified, to take paine with them to that purpose? Can. 66 Can. 65

10 Doth your Parson, Vicar, or Curate carefully inform himself every year how many popish Recusants, men, women, and children above the age of thirteen years, or being otherwise popishly given, are inhabitants within their parish or parishes, or make their abode there, either as sojourners or common guests? Can. 114

11 Doth your Minister every Sunday weekly (if there be occasion) in the presence of you the Church-wardens write and record in the Register-book the names of all persons christned, together with the names and surnames of their parents, as also, the names and surnames of all persons married and buried in that parish the week before, and the day and year of of every such Christening, Marriage, and Burials, and unto every page thereof when it is filled, do you and your said Minister subscribe your names: And is a true coppie of the said Christnings, Marriages, and Burials subscribed with the names of your Minister and you the Churchwardens, transmitted yearly within one moneth after the 25 of March, unto the Bishop of the Diocesse to be preserved in his Registry? Can. 70.

12 Doth your Minister in the parish Church or Chappel, where he hath charge, read the Canons, Orders, and Constitutions, (agreed on in the Synod held at London, Anno 1603.) once every year upon some Sundayes or Holydayes in the afternoon before Divine Service: and doth he so divide the same, as the one half may be read one day, and the other half the other day?

Whether hath your Minister, Churchwardens, and Sidemen presented unto the Lord Bishop of London, or his Chancellour, within fortie dayes after Easter, the names of all the Parishioners, as well men as women, which being above 16 years of age, received not the Communion, at or about Easter before according to the 112. Canon; If not, you shall present, whether that presentment should have been brought in by your selves or your predecessors, and specifie the names of every one that should have made such presentment at Easter last past.

Concern-

Concerning Schoolemasters, Parish-Clarks, and Sextons.

Can. 77. DOth any man in your Parish teach either in publike School or private house, but such as be allowed by the Bishop of the Diocesse, or other Ordinary of the place under his hand and Seal: and if there be
Can. 78. no publike Grammar-school founded in your parish, doth any other teach Schoole in your parish, than your Curate onely, if he be willing so to do?

Can. 79. 2 Doth your Schoolmaster teach in English or Latine, as the children are able to bear, the shorter or longer Catechisme set forth by Authority and no other? doth he on Sundayes and Holydayes when there is a Sermon cause his Scholars to come unto the Church, and there see them quietly and orderly behave themselves? And doth he train them up at other times in sentences of holy Scripture: And doth he teach them any other Grammar than that which was set forth by King Henry VIII. and hath since continued?

Can. 91. 3 Have you belonging to your Church or Chappel a parish Clarke aged 21. years at the least? Is he of honest conversation, sufficient for his reading, writing, and also for his competent skill in singing? Is your said Clark chosen by any, your Parson, Vicar, or other Minister? And doth your Clark so chosen as before is said, receive his ancient usual wages, without any fraud or diminution, as hath been accustomed: Or who is it that denieth to pay that wages?

Can. 67. 4 Doth your Sexton or your parish Clark (if there be no Sexton) when, and as often as any person is passing out of this life, cause a Bell to be tolled, that so his neighbours may be warned to recommend his soul to the grace of God? And after the said parties death (if it so fall out) doth he ring or cause one short peal to be forthwith rung, that so his neighbours may have notice that he is departed?

Whether do you the Churchwardens of every Parish within the City and Suburbs of London (according to the Kings Majesties Letters Patents, under the great Seal of England in that behalf granted) suffer your Parish Clark to gather his wages himself, in as full and ample manner as the same hath formerly been gathered, in or by colour of his name without diminution upon pretence of pewage, or the like, & without any manner of disturbance or interruption or forbidding any one so to pay the same unto him; & whether do you assist your Clark in collecting his wages (if need be) according to his Majesties said Letters Patent: and whether

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do you duly present all such persons of your Parish as refuse to pay the said Clarks accustomed wages, as by his Majesties said grant, you are required and commanded?

Concerning Parishioners.

1 Is there any in your Parish either Master or Servant, Sojourner or Inhabiter, that hath offended either by Adultery, Whoredom, Incest, or Drunkennesse, or by Swearing, Ribaldry, or filthy Speaking extortion, or any other uncleannesse, or wickednesse of life? you shall faithfully present all and every the said offenders. Can. 109

2 Do you know of any in your Parish, or elsewhere, that is an hinderer of the word of God to be read, or sincerely preached, or of the execution of any Ecclesiastical Canons, now by law in force? or a favour of any usurped or forraign power, by the laws of this Realm justly rejected and taken away, or a defendour of any popish and erroneous doctrine? you shall detect, and faithfully present &c. Can. 110

3 Have you in your parish any popish Recusants, men, women, or children, above the age of 13 years, whether inhabitants, or sojourners, and common guests, that refuse to come to Church, or coming to the Church, refuse to receive the communion? you shall set down their names in writing, if you know their names, or otherwise, those names by which they are called, and who they are that entertain such guests as sojourners. Can. 114

4 Have you any that dissuade any of his Majesties subjects from coming to the Divine service in this Church established, or that have or do practice with any of them to dissuade them from taking the oath of Allegiance, or that have any wayes offended against the Canon lately made for the suppressing of popish superstition? 3 Q. Eliz. c. 1

5 Do all and every person or persons inhabiting or sojourning within your Parish, diligently and faithfully resort unto your parish Church, or Chappel accustomed, upon every Sunday, and other dayes appointed to be used and kept as Holydayes, do they then and there abide orderly and soberly, during the time of Common prayer, preaching, or other service of God there to be used, or ministred? Or, (which is contrary thereunto) have you any that come unto the preachings onely, and not unto the common prayer, or coming to the common prayer, neither use to come at the beginning, nor tarry out unto the end? Or that being there do rudely and disorder- 1 Eliz. c. 2 Can. An. 1571. Ca. 5 Can. 111

ly behave themselves, or which by walking, talking or any other noise do hinder the Minister or Preacher.

6 Have you any that upon the Sundayes, or Holydaies, imploy themselves in their bodily and ordinary labour, or that permit their servants so to do? Or that keep open Shops in time of divine Service? Or any Victuallers, Inn keepers, or other Victuallers, that permit any to lie tipling in their houses, or that do tipple, dice, or play at cards, or any other game in time of divine Service on the aforesaid dayes? Or that use any plowing, carting, or works of husbandry, on any of those Sundayes or Holydayes, throughout the year, unless according to Law, or otherwise dispose themselves then according to Gods holy will and pleasure, and the orders of the Church of England prescribed in that behalf, and by Law in force? Can. Anno 1571.

7 Doth any manner of person cover his head in your Church or Chappel in time of divine Service or Sermon, or any part thereof, except he have some infirmity, and in case of such infirmity, doth he wear a coif or nightcap only, and not his hat? Do all and every person of your parish reverently kneel upon their knees when the general Confession, the Litany, the ten Commandments and other prayers are read, and also at the receiving the blessed Sacrament of the Lords Supper, do they all say the Creed, and the Lords prayer, next immediately following in a loud voice together with the Minister? do they stand up at the saying of the Belief, and such other parts of divine Service as formerly they have been used to stand up at, according to the Rules and ancient custome of this Church? And when and as often as in the time of divine Service the Lord Jesus shall be mentioned, is due and lowly reverence done by all persons present: have you any that offend in the neglect of these particulars, and what are their names? Can. 18. Can. 18.

8 Have you any parishioner that being 16. years of age doth not receive the Communion, at the least thrice in the year, of which Easter to be one, or that doth not receive the Sacraments, and other rights according to the order of the common prayer book? Or that doth not reckon with his Parson Vicar or Curate, or his or their deputies at Easter, yearly paying such Ecclesiastical duties as are accustomably due then, and at that time to be paid? Can. 114 Rubr. Can. 109.

9. The Minister standing as he is appointed at the North side, or end of the Table, when he prepares to celebrate the holy Communion, and calling on those who do intend to communicate, to draw near and take that holy Sacrament to their comfort, as it is in the words of the Common prayer book, have you any in your Parish that keep their seats, and sit still in their places, not drawing near as is commanded by the Church, but looking that the Rubr. Invitation

Minister

Minister should forsake the place of his station, by the Church appointed, to bring it to them?

10. Is there any of your parish, who doth forsake his own Church or Chappel to receive the Communion at the hand of any other then their own Minister, or any strangers that usually repair to your Church or Chappel to the same intent, or any that refuse to receive the holy Communion at the hands of their own Minister, because he is no Preacher, or to have their children baptized by him in the same respect, or that in the same respects communicate, or cause their children to be baptized in other Parishes abroad? Or doth your Minister baptize any children presented unto him out of other Parishes? you shall present the names of all offenders in these particulars. Can. 58.

11. Have you any that procure their children to be baptized at home in their houses without great cause and necessity, or by any other then their own lawful Minister if he may be had? Or after any other form and manner then is prescribed by the Liturgy of the Church of England, or any that procure themselves to be married privately or after any other manner then the Church prescribes? Rubr. of Bap.

12. Do all and every householder of your Parish, Fathers, Mothers, Masters and Mistresses cause their children, servants, and apprentices, which have not learned their catechism, come unto the Church on Sundays and Holydays in the afternoon, obediently to hear and to be ordered by the Minister till they have learnt the same? Can. 59.

13. Have you any in your Parish that refuse to contribute, and pay the rate assessed upon him, for the repair of your Church or Chappel, or the providing of any books, utensils or necessary ornaments to the same belonging? present the names of those which do refuse. Can. 91. Can. 85.

14. Have you any that keep company and hold society with such as are denounced and declared Excommunicate? Can. 65.

15. Have you any living in your Parish, which have been legally separated and divorced, and have afterwards been married unto others, either men or women, during the life of each other, or that being so divorced as afore is said, keep company with each other at bed and at board? Or any that being lawfully married, do yet live asunder, without a separation in due course of law? Can. 107.

16. Have you any persons in your Parish, which are and have been married within the degrees prohibited by Lawes of God, and expressed in a Table set forth by authority? And is the said Table publickly set up and fixed in your Church or Chappel at the Charge of the Parish? Can. 99.

17. Are there in your Parish any Wills unproved, or any goods unadministred by lawful Authority? Did any dying in your Parish give any legacy Can. 92.

unto your Church or Chappel, or to the use of the poor and needy? how have the said legacies so given been disposed of, by whom and by whose Authority? And have they otherwise been disposed of, then to the said pious and charitable uses?

Whether is there in your parish a common fame and report of any which have committed Adultery, Fornication, or Incest, or any Baudes, harbourers, or receivers of such persons, or vehemently suspected thereof. If yea, then specifie their names; Whether have you any in your Parish, which are by common fame and report and vehement suspition reputed and taken to be common Drunkards, blasphemers of Gods holy Name, common and usual swearers, filthy speakers, railers, sowers of discord among their neighbours, or speakers against Ministers Marriages, or Usurers contrary to the Statute made in the 37. year of King Henry the Eighth? you shall not fail to present their names.

Whether have any in your Parish received or harboured any woman with child, suspected to be of an incontinent life, or have had any such woman delivered of child in his or her house, or have suffered such women to depart without penance first inflicted upon them by the Ordinary; if yea, you shall present as well the party harbouring, as harboured, and all that help to convey them away, and the parties suspected to have committed adultery or fornication with them.

Whether do you know, or have heard of any Patron, or any having an Advowson in your Parish, that have made gain by any colour, deceit, or Symoniacal pact in bestowing his Benefice and presenting to the same for gain, or for receiving money, or promise of the Lease of the whole or part, or by reserving his own tithes, or any pension to himself, or any other?

What Almes-houses, Hospitals, Free-schools have you in your Parish, that are not of the Foundation or Patronage of the King, and who was the Patron or Founder thereof, and whether the said Alms-houses, Hospitals, or Free-schools in your Parish being under the Rule and Government of the Lord Bishop of London, be well and godly used, according to the ancient Foundations and Ordinances of the same.

Whether any Persons within your Parish, either for the offences aforesaid, or for any other contumacy or crime, do remain excommunicated; what be their names, and for what cause, and how long have they stood excommunicated?

Concern-

Concerning Church-Wardens and Sidemen.

ARe you the Churchwardens chosen by the joynt consent of your Minister and Parishioners, or one of you by the Minister, and the other by the Parishioners? Have the last Churchwardens given up their accounts, delivering up the Parishioners the money remaining in their hands, and other things of right belonging to your Church or Chappel, and is the same delivered to you by bill indented? Can. 89.

2 Do you the Churchwardens and Sidemen diligently see that all your parishioners resort duly to your Church or Chappel upon Sundayes and Holydayes, and there continue the whole time of Divine Service? do you suffer any to walk or stand idle or talk in the Church or in the Churchyard, or Church-porch, during that time, to the disturbance of the Minister and scandal of the congregation? You must present the names of such as offend herein? Can. 90. Can. 87. 90.

3 Do you against the time of every Communion, at the charge of the Parish provide a sufficient quantity of fine white bread, and of good and wholsome wine, for the number of the Communicants? And do you do the same with the advice and direction of your Minister? And the wine so provided, do you bring to the Communion Table in a clean and sweet standing pot or flaggon? Can. 20.

4 Do you the Churchwardens and Sidemen see, that the names of all Preachers which come to your Church from other places, be noted in a book provided for that purpose? And doth every such Preacher subscribe his name in the said book, the day when he preached, and the name of the Bishop of whom he had licence to preach? Can. 52.

5 If there be any publike dissention and contradicting in your Pulpit, between the Minister of your Church or Chappel, or any other Preacher or Preachers, whereby disquietnesse and offence may grow among the people, do you forthwith signifie the same unto the Bishop, and not suffer the party to enjoy the place so by him abused, until the Bishop hath taken further order in it? Can. 53.

6 Do any person or persons trouble or molest you the Churchwardens, for presenting all or any of those persons, which do offend in any of the premisses; who are they that do so molest or trouble you, and before whom, and in what Court do they so molest you? Can. 115

7 Do you the Churchwardens levie by way of distresse on the goods Lands and Tenements of every person in your parish, that doth not resort 1 Eliz. c. 2.

unto

Can. 45. unto your Parish Church or Chappel on every Sunday and Holyday throughout the year, (having no reasonable excuse to be absent) the sum of xii. pence for every Sunday or Holyday that he be so absent? And do you distribute the several sums so levied, as before is said, among the poor of the Parish, according to the Law in that case provided?

Can. 119 8 Have you had time sufficient for drawing up your presentments? how long is it since this book of Articles was sent unto you? have you perused and considered as well the Oath you are to take, as the Articles whereon to ground your presentments, and every branch, and clause thereof, and have you framed your presentments punctually, according to the several branches and clauses of those Articles? For know assuredly that as well the Can. 26. discharging of your Office, is the chief means whereby publick sinners and offences may be reformed and punished, so if you wilfully omit to present Can. 117. such crimes as either you know to be committed, or otherwise have heard by publike fame, that in such cases your Ordinaries are to proceed against you, as in causes of wilful perjurie, in their Ecclesiastical Courts.

Concerning Ecclesiastical Magistrates and Officers.

1. What reward or fee hath any of the Apparators taken and received, or what acquittance or discharge have they given or promised any for not appearance before the

whom have they so compounded with, when, and upon what occasion:

2 If you know of any other default or crime of Ecclesiastical Cognisance, you are to present the same by vertue of your Oathes.

3 The Minister of every Parish may and ought to enquire of these printed Articles, and to joyn in presentment with the Church-wardens, and Side-men, and if they will not present, the Minister may and ought himself present the defaults and crimes aforesaid: and there must be several presentments made to every several Article: and the Minister, Church-wardens, and Sworn-men, are to meet and conferre about the said presentments, and answering of every of the afore-said Articles?

FINIS.

ARTICLES
TO BE
ENQUIRED OF
Within the
Archdeaconry of Saint *ALBANS*,
IN THE
VISITATION
OF
Mark Franck D.D.
ARCH-DEACON of
S^T. ALBANS
Holden the in year of our Lord 1662.

LONDON,
Printed for *Timothy Garthwait* at the Kings Head
in S. *Pauls* Church-yard, 1662.

The Tenor of the Oath to be Adminiſtred to the Church-wardens and Sidemen of every Pariſh.

YOu ſhall Swear to enquire with your beſt diligence, and make true anſwer to the Articles in this Book; and to Preſent every Perſon that now is, or of late was, inhabiting within your Pariſh, that hath done any Offence, or omitted any Duty, therein mentioned. And this you ſhall do uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Diſpleaſure. *So help you God.*

ARTICLES
OF
VISITATION and ENQUIRY
within the
ARCH-DEACONRY of Saint *ALBANS*.

TIT. I.

Concerning Churches, Chappels, with the Ornaments and Furniture thereunto belonging.

1. IS your Parish Church or Chappel in good and sufficient repair, both for the Roofe, Windows, Floor, and Seats?

2. Hath any part of your Church, Chappel, or Steeple been demolished or pulled down? what part, and how long since? or any of the Lead, Timber or Bells thereunto formerly belonging, any way imbezelled or sold, and by whom?

3. Is there a decent Font of Stone with a cover? and doth the same stand at or near the neather end of your Church, in such manner as anciently and usually Fonts have stood for the baptizing of children? or hath your Font been removed and converted to any prophane or private use? and to whom?

4. What Vessels, Furniture, Books, Desks, or other Utensils, Ornaments, or things belonging formerly to your Church, have been taken or made away, or concealed? declare the person or persons that have done it, and what you know concerning it?

5. Is there a decent Communion-table in your Chancel, with a decent Carpet, and another Covering of white linnen, to be spread thereon at the time of the Administration of the Lords Supper? Is the same Table placed convenently as it ought? and whether is it so used in or out of Divine Service or Sermon as is not agreeable to the Holy use of it? and have you a fair Chalice or Communion-Cup, with a Cover, and one or more Flagons?

6. Have you a convenient Seat or Pew wherein to read Divine Service, a Pulpit with a decent Cloth or Cushion, a large Bible of the last translation, and a book of Common-prayer lately published, Anno 1662. the book of Homilies set forth by Authority, and a printed table of the degrees wherein marriages are prohibited, and a book of Canons and Constitutions Ecclesiastical, and a decent Surplice and Hood? And are the Ten Commandments set upon the East end of your Church or Chappel?

7. Have you a Register-book in parchment of Christenings, Burials and Marriages? and is the same kept in all points according to the ancient use?

8. Have you a Book of Paper, to record the names and licenses of such Strangers as are admitted to Preach in your Church or Chappel? and do such Strangers subscribe their names? As also a third book for the Churchwardens accounts? as also a Chest with locks and keyes, wherein to keep the said Books, and the aforementioned Furniture? And lastly have you a Bier with a black hearsecloth, for the more decent burial of the dead?

Tit. II.

Concerning the Church-yard, the Houses, Glebes and Tythes belonging to the Church.

1. IS your Church-yard sufficiently fenced, and decently kept? Hath any person encroached upon the same, or made any door into it? and how long since?

2. Is the House of your Parson, Vicar, or Curate, and the Outhouses in good repair? have any of them been defaced or pulled down without license? have there been any encroachments made upon the same

ſame, or any of the ancient marks or bounds removed or changed? and by whom?

3. Have you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements or Cottages belonging to your Parſonage or Vicarage? As alſo a note of ſuch Penſions, Rate-tythes, and Portions of Tythes, or other yearly profits (either within or without your Parish) as belong thereunto? Have any of the ſame been withheld from your Miniſter? Or have there been any alienations made of any of them? and by whom, as you know, or have heard?

Tit. III.

Concerning Miniſters.

1. Is your Miniſter a Prieſt or Deacon, Epiſcopally ordained, according to the Lawes of the Church of England?

2. Hath he been legally Inſtituted and inducted into his Benefice? And did he within two months after his induction, publickly in the Church upon ſome Sunday or Holiday, in the time of Divine Service, read the 39 Articles of the Church of England, eſtabliſhed by Authority, and there publickly declare his aſſent thereunto? Hath he ſubſcribed alſo as the late Act of Uniformity requires, and read the Declaration of it in the Church?

3. Is he reſident among you? how many weeks hath he been abſent from you without urgent neceſſity?

4. Hath your Miniſter a Curate? Is he in holy Orders, and conformable to the Lawes of the Church? Is he allowed by the Ordinary?

5. Doth your Parſon, Vicar, Curate, or Lecturer, if you have any, perform his Office in all things according to the Rubrick of the book of Common-prayer lately eſtabliſhed, and the Act of Uniformity published therewith? Doth he read the prayers diſtinctly, gravely, plainly, and with due attention and reverence? Doth he read them wholy and fully, or wherein is he deficient?

6. Doth your Miniſter at the reading Divine Service, wear a Surplice and Hood?

7. Doth he obſerve the Holy-dates and Faſting-dates, the Ember-weeks, and the yearly Perambulation in Rogation week, as is appointed by the Rubrick?

8. Is your Miniſter licenſed to Preach? If ſo, doth he conſtantly (not having a reaſonable impediment) preach one Sermon in your Church or Chappel every Sunday? or if he be not licenſed, or be hin-

dred

dred, doth he procure one to supply his Office, by preaching or reading one of the Homilies?

9. Doth your Minister instruct the youth in your Parish in the Church Catechism, and prepare and present them to be confirmed by the Bishop?

10. Doth he neglect or delay to visit the Sick, or to baptize any Infant that is in danger of death? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

11. Hath your Minister married any persons without publishing the Banes on three Sundaies or Holy-daies, or hath he married any in private houses, or not between the hours of Eight and Twelve in the morning, unless he had a license or dispensation so to do?

12. Hath your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises not appointed by Authority? Or doth he, or any other, either Minister or Lay person hold any Conventicles or Meetings in private houses within your Parish, for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving or Humiliation, contrarie to the Lawes and Canons in that case provided?

13. Is your Parson, Vicar, Curate or Lecturer, a man of a sober, unblameable and exemplary life? doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns or Ale-houses, a common Gamester, a profane or obscene Jester, a Swearer, Rayler, Scoffer or Quarreller? Doth he set neighbours at variance one with another, or encourage them to suits or contention? Is he noted to be an intemperate drinker, or vehemently suspected of incontinency with any person, either within your Parish or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent both for fashion and colour, as the Canons of the Church require? Or is his carriage and conversation in any kind whatsoever disorderly or scandalous, and unbeseeming a Minister of Jesus Christ? If so, either declare and manifest it, or deem not the Governours of the Church as the countenancers of vitious and scandalous Ministers, seeing they cannot otherwise come to the knowledg of them.

Tit. IV.

Concerning the Parishioners.

1. Is there any in your Parish that make profession of anie other Religion, than what is established in the Church of England? And that refuse to come unto the publick Assemblies, Prayers, or Service of the Church? If there be anie what are their names?

2. Is there anie person in your Parish, that lyeth under a Common fame, or suspicion of Adultery, Fornication, or Incest? Are there anie common Drunkards within your Parish, or common Swearers, or Blasphemers of Gods Name, or anie that are noted to be Raylers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours?

3. Do anie of your Parish upon Sundaies or Holy-daies follow their bodily and ordinary labour, or permit their servants so to do? are anie Shops kept open, or wares sold? or do anie Vintners, Inn-keepers, or other Victuallers and sellers of Beer or Ale, suffer anie persons to tipple or game in their houses upon those days?

4. Doth every person in your Parish duely resort to your Church or Chappel upon Sundaies and Holy-daies, and there decently and orderly, as well during Divine Service, as Preaching the Word of God, demean themselves reverently, uncovering their heads, kneeling at Prayers, standing up when the Creed and Gospel are read?

5. Is there anie in your Parish that refuse to send their Infant-children to be baptized in the Church, unless in case of urgent danger? or do they send them to be baptized in other Parishes? or are they baptized after other form than is appointed? or are they kept unbaptized longer than is allowed? or is there anie Infants or more aged persons as yet unbaptized?

6. Is there anie person in your Parish of 16 years of age who doth not receive the Sacrament three times in the year, of which Easter is always to be one? Doth anie refuse to receive it kneeling, or resort to other Parishes? or do anie Strangers come to your Parish Church to receive it?

7. Are there anie in your Parish that be denounced and declared excommunicate for anie crime committed? How long have they been so excommunicated? and do anie of your Parish kep society with them before they be reconciled to the Church, and absolved?

8. Are there anie living in your Parish, who have been unlawfully

married, contrary to the Lawes of God? or any that being lawfully divorced have married again? or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

9. Are there any married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

10. Are there any that refuse to pay their duty for Easter offerings, or refuse to contribute to the Rates made for the repair of your Church or Chappel, or any thing thereunto belonging?

11. Do any refuse to bury their dead according to the Rites of the Church of England? and are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? or any Goods administred without a due grant from the Ordinarie? did anie dying in your Parish, or elsewhere, leave anie Legacy to your Church or Chappel, or to the use of the Poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

12. Is there any Strife and Contention among any of your Parish for their Pews or Seats in your Church? Have anie new Pews been erected in your Chancel, or in the the body of your Church or Chappel, without leave from the Ordinarie?

Tit. V.

Concerning Parish-Clerks, and Sextons.

1. HAve you belonging to your Church or Chappel a Parish-Clark, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing and singing? Is he chosen by your Minister, and doth he duely attend him in all Divine Services at the Church? Are his wages duely paid unto him? or who withholdeth the same from him?

2. Doth he diligently do his duty in keeping the Church clean and decent, in tolling and ringing the Bells before Divine Service, and when any person is passing out of this life, doth he upon notice, toll a Bell, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning School-Masters, Schools, Phisicians, Chirurgeons and Midwives.

1. Doth any man keep a publick or private School in your Parish, who is not allowed thereunto by his Ordinarie? doth he teach his Scholars the Catechism of Religion set forth by Authority? doth he cause his Scholars upon Sundays and Holy-dayes orderly to repair to your Church or Chappel, and see that they behave themselves quietly and reverently during the time of Divine Service and Sermon?

2. Doth any in your Parish practise Physick or Chirurgery? or any woman taken upon her to exercise the office of Midwife, without License from the Ordinarie.

Tit. VII.

Concerning Church-wardens and Side-men.

1. Are the Churchwardens of your Parish yearly and duely chosen by the joynt consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

2. Have the former and last Churchwardens given up their accounts to the Parish, and delivered up to the succeeding Churchwardens the moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

3. You are further to understand, That according to your Office, you are to provide against every Communion appointed in your Church or Chappel, a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants.

You also are to exhibit a Bill of Presentments to this Court, of all and every the Offendors in any of the matters mentioned in the precedent Articles, and therein to take the assistance of your Minister. And assure your selves, you therein do but your duty, and shall thereby do service both to God and the Church.

FINIS.

ARTICLES

TO BE

ENQUIRED OF

BY THE

Miniſters, Church-Wardens and Side-men of every Pariſh and Precinct within the

Arch-Deaconry of *LONDON*,

Which were given in Charge in the VISITATION

OF THE

Right Worſhipful

Dr. Thomas Paske

ARCH-DEACON of

LONDON.

In the Year of Our Lord, 166

ARCHIEPISC. CANTUAR. BIBLIOTHECA LAMBETHANA

LONDON,

Printed for *Timothy Garthwait* at the Kings Head in S. *Pauls* Church-yard, 1662.

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu shall Swear to enquire with your best diligence, and make true answer to the Articles in this Book; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

BIBLIOTHECA BODLEIANA

ARTICLES
OF
VISITATION and ENQUIRY
within the Arch-Deaconry of
LONDON.

TIT. I.

Concerning Churches, Chappels, with the Ornaments and Furniture thereunto belonging.

1. IS your Parish Church or Chappel in good and sufficient repair, both for the Roofe, Windows, Floors, and Seats?

2. Hath any part of your Church, Chappel, or Steeple been demolished or pulled down? what part, and how long since? or any of the Lead, Timber or Bells thereunto formerly belonging, any way imbezelled or sold, and by whom?

3. Is there a decent Font of Stone with a cover? and doth the same stand at or near the neather end of your Church, in such manner as anciently and usually Fonts have stood for the baptizing of children?

Is there a decent Communion-table in your Chancel, with a decent Carpet, and another Covering of white linnen, to be spread thereon at the time of the Administration of the Lords Supper? and have you a fair Chalice or Communion-Cup, with a Cover, and one or more Flagons?

4. Have you a convenient Seat or Pew wherein to read Divine Service, a Pulpit with a decent Cloth or Cushion, a large Bible of the last translation, and a book of Common-prayer lately published, Anno 1662. the book of Homilies set forth by Authority, and a printed table of the degrees wherein marriages are prohibited, and a book of Canons and Constitutions Ecclesiastical, and a decent Surplice and Hood? And are the Ten Commandments set upon the East end of your Church or Chappel?

5. Have you a Register-book in parchment of Christenings, Burials and Marriages? and is the same kept in all points according to the ancient use?

6. Have you a Book of Paper, to record the names and licenses of such Strangers as are admitted to Preach in your Church or Chappel? and do such Strangers subscribe their names? As also a third book for the Churchwardens accounts? as also a Chest with locks and keyes, wherein to keep the said Books, and the aforementioned Furniture?

Tit. II.

Concerning the Church-yard, the Houses, Glebes and Tythes belonging to the Church.

1. IS your Church-yard sufficiently fenced, and decently kept? Hath any person encroached upon the same, or made any door into it? and how long since?

2. Is the House of your Parson, Vicar, or Curate, and the Out-houses in good repair? have any of them been defaced or pulled down without license? have there been any encroachments made upon the same, or any of the ancient marks or bounds removed or changed? and by whom?

3. Have you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements or Cottages belonging to your Parsonage or Vicarage? As also a note of such Pensions, Rate-tythes, and Portions of Tythes, or other yearly profits (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom, as you know, or have heard?

Tit.

Tit. III.

Concerning Ministers.

1. Is your Minister a Priest or Deacon, Episcopally ordained, according to the Lawes of the Church of England?

2. Hath he been legally Instituted and inducted into his Benefice? And did he within two months after his induction, publickly in the Church upon some Sunday or Holiday, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

3. Is he resident among you? how many weeks hath he been absent from you without urgent necessity?

4. Hath your Minister a Curate? Is he in holy Orders, and conformable to the Lawes of the Church? Is he allowed by the Ordinary?

5. Doth your Parson, Vicar, Curate, or Lecturer, if you have any, perform his Office in all things according to the Rubrick of the book of Common-prayer lately established, and the Act of Uniformity published therewith?

6. Doth your Minister at the reading Divine Service, wear a Surplice and Hood?

7. Doth he observe the Holy-dales and Fasting-dales, the Ember-weeks, and the yearly Perambulation in Rogation week, as is appointed by the Rubrick?

8. Is your Minister licensed to Preach? If so, doth he constantly (not having a reasonable impediment) preach one Sermon in your Church or Chappel every Sunday? or if he be not licensed, or be bound, doth he procure one to supply his Office, by preaching or reading one of the Homilies?

9. Doth your Minister instruct the youth in your Parish in the Church Catechism, and prepare and present them to be confirmed by the Bishop?

10. Doth he neglect or delay to visit the Sick, or to baptize any Infant that is in danger of death? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother o their own Children?

11. Hath your Minister married anie persons without publishing the Banes on three Sundaies or Holy-dales, or hath he married anie in private

private houses, or not between the hours of Eight and Twelve in the morning, unless he had a license or dispensation so to do?

12. Hath your Minister taken upon him to appoint anie publick or private Fasts, Propheryings or Exercises not appointed by Authority: Or doth he, or anie other, either Minister or Lay person hold anie Conventicles or Meetings in private houses within your Parish, for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving or Humiliation, contrarie to the Lawes and Canons in that case provided?

13. Is your Parson, Vicar, Curate or Lecturer, a man of a sober life and conversation? or is his carriage in anie kind disorderly or scandalous, and unbeseeming a Minister?

Tit. IV.

Concerning the Parishioners.

1. IS there any in your Parish that make profession of anie other Religion, than what is established in the Church of England? And that refuse to come unto the publick Assemblies, Prayers, or Service of the Church? If there be anie what are their names?

2. Is there anie person in your Parish, that lyeth under a Common fame, or suspicion of Adultery, Fornication, or Incest? Are there anie common Drunkards within your Parish, or common Swearers, or Blasphemers of Gods Name, or anie that are noted to be Railers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours?

3. Do anie of your Parish upon Sundaies or Holy-dates follow their bodily and ordinary labour, or permit their servants so to do? are anie Shops kept open, or wares sold? or do anie Victuallers, Inn-keepers, or other Victuallers and sellers of Beer or Ale, suffer anie persons to tipple or game in their houses upon those days?

4. Doth every person in your Parish duely resort to your Church or Chappel upon Sundaies and Holy-dates, and there decently and orderly, as well during Divine Service, as Preaching the Word of God, demean themselves reverently, uncovering their heads, kneeling at Prayers, standing up when the Creed and Gospel are read?

5. Is there anie in your Parish that refuse to send their Infant-children to be baptized in the Church, unless in case of urgent danger? or do they send them to be baptized in other Parishes? or are they baptized after

after other form than is appointed? or are they kept unbaptized longer than is allowed? or is there anie Infants or more aged persons as yet unbaptized?

6. Is there anie person in your Parish of 16 years of age who doth not receive the Sacrament three times in the year, of which Easter is alwaies to be one? Doth anie refuse to receive it kneeling, or resort to other Parishes? or do anie Strangers come to your Parish Church to receive it?

7. Are there anie in your Parish that be denounced and declared excommunicate for anie crime committed? How long have they been so excommunicated? and do anie of your Parish kep society with them before they be reconciled to the Church, and absolved?

8. Are there anie living in your Parish, who have been unlawfully married, contrary to the Lawes of God? or any that being lawfully divorced have married again? or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

9. Are there any married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

10. Are there any that refuse to pay their duty for Easter offerings, or refuse to contribute to the Rates made for the repair of your Church or Chappel, or any thing thereunto belonging?

11. Do any refuse to bury their dead according to the Rites of the Church of England? and are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? or any Goods administred without a due grant from the Ordinarie? did anie dying in your Parish, or elsewhere, leave anie Legacy to your Church or Chappel, or to the use of the Poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

12. Is there any Strife and Contention among any of your Parish for their Pews or Seats in your Church? Have anie new Pews been erected in your Chancel, or in the the body of your Church or Chappel, without leave from the Ordinarie?

Tit. V.

Concerning Parish-Clerks, and Sextons.

1. HAve you belonging to your Church or Chappel a Parish-Clark, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing and singing? Is he chosen by your Minister, and doth he duely attend him in all Divine Services at the Church? Are his wages duely paid unto him? or who withholdeth the same from him?

2. Doth he diligently do his duty in keeping the Church clean and decent, in tolling and ringing the Bells before Divine Service, and when any person is passing out of this life, doth he upon notice, toll a Bell, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning School-Masters, Schools, Phisicians, Chirurgeons and Midwives.

1. DOth any man keep a publick or private School in your Parish, who is not allowed thereunto by his Ordinaris? doth he teach his Scholars the Catechism of Religion set forth by Authority? doth he cause his Scholars upon Sundays and Holy-dayes orderly to repair to your Church or Chappel, and see that they behave themselves quietly and reverently during the time of Divine Service and Sermon?

2. Doth any in your Parish practise Physick or Chirurgery? or any woman taken upon her to exercise the office of Midwife, without License from the Ordinarie.

Tit. VII.

Concerning Church-wardens and Side-men.

1. ARe the Churchwardens of your Parish yearly and duely chosen by the joynt consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

2. Hath

2. Have the former and last Churchwardens given up their accounts to the Parish, and delivered up to the succeeding Churchwardens the moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

3. You are further to understand, That according to your Office, you are to provide against every Communion appointed in your Church or Chappel, a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants.

YOu also are to exhibit a Bill of Presentments to this Court, of all and every the Offenders in any of the matters mentioned in the precedent Articles, and therein to take the assistance of your Minister.

FINIS.

FINIS.

13

ARTICLES

GIVEN BY

And delivered to the

Church-wardens,

TO BE
Conſidered and Anſwered in his

VISITATION

Holden the in year of our Lord God

Whereunto the ſaid Churchwardens and Sidemen are upon their Oathes to anſwer truly and particularly.

LONDON,
Printed by *Da. Maxwell*, neer *Baynards Caſtle* in *Thames-ſtreet*, 1662.

THe Miniſters and Churchwardens are to call unto them the Neighbours of the Pariſh, and out of them to make choice (according to the Cuſtom of the place) of two or more of the diſcreeteſt Pariſhioners to be Side-men, and they altogether are to read over theſe Articles divers times.

Then after they have duly conſidered of them, they are to write the anſwer or preſentment unto every Article particularly and truely, according to their conſciences.

Laſtly, they are all of them to bring their Preſentments to the Viſitation, and there the Churchwardens and Side-men upon their Oathes, but the Miniſter according to the Canon in that behalf, are to deliver them up under their hands.

The Oath to be given to the Churchwardens and Side-men of every Pariſh.

YOu ſhall Swear to inquire with the beſt diligence that you may, and to make a true anſwer unto every Article of this Book, now given you in Charge; Preſenting every perſon in your Pariſh that hath done any Offence, or omitted any Duty therein mentioned. And this you ſhall do without any favour or hatred, or fear of diſpleaſure: So help you God, and the Contents of his holy Goſpel.

Inquiries about the Church and Church-yard.

1. IS your Parish Church and Chancel decently kept for Gods honour? Are the Roofs, Walls, Pavements and Windows well repaired? Are the Ten Commandments, Lords-prayer, and the Creed, drawn out in fair Letters, in convenient places? And are the Kings Armes set up?

2. Have you made levies for the reparation of the Church, and other holy uses? And are there any that refuse to pay the proportion levied upon them?

3. Have you a Font of Stone decently covered, standing towards the lower end of the Church, for the Administration of Baptism? Have you a comely Table placed conveniently in your Church or Chappel for the use of the Lords Supper? Have you a comely Carpet of Silk or good Stuff, for that holy Table, with a fair Linnen-cloth to spread upon it in the time of Administration? And have you an handsome Cup of silver for the Wine, and a Cover of silver to the same, to put the Bread on? And have you one or more Flagons of pewter, or better mettal for that use?

4. Are your reading Desk and Pulpit conveniently set up, and placed for the use of publick Prayer and Sermons? and hath your Pulpit a Cushion, and comely Covering before it?

5. Have you in your Church the Common-Prayer-book of the largest Volume, set forth by Authority, with the books of Divine-Service for the 5. of November, the 30th. of January, and the Nine and Twentieth of May? And have you the Bible in Folio, fairly bound, of King James's Translation? Have you also a decent Surplice, (one or more) for

for your Parson, Vicar, Curate, or Lecturer, to wear in the time of all publick Ministrations?

6. Are the Tombs, Monuments, Grave-stones of the dead in your Church or Church-yard preserved, and not suffered to be broken, taken down, or removed?

7. Have you a Book of Parchment, wherein be registred the Christenings, Marriages and Burials in your Parish? Have you a strong Chest, with three Locks, wherein to preserve your Church Furniture? and a box for Almes, placed in a fit place for the relief of the poor?

8. Is the House and Out-houses of your Minister in good and sufficient repair? doth he preserve the Gardens, Orchards and Glebes belonging to him, without imbezeling, changing or any way damnifying them?

9. Is the Church-yard decently kept, and well fenced to keep out beasts?

Inquiries about the Parson, Vicar, Curate, Lecturer.

1. HAve the above-named received Episcopal Ordination, according to the Laws of the Kingdom?

2. Can you tell who did present your Parson, or Vicar to his Benefice? Have you heard, or known, that he came Simoniacally? Was he inducted into his Benefice before sufficient witnesses? And did he read the Nine and Thirty Articles, before, or at Morning or Evening-prayer? and did he give his consent to them?

3. Hath he read the Book of Common-Prayer, as it is enjoined by the late Act of Uniformity for publick Prayer, Administration of the Sacraments, &c. on some Sunday before the 24 of August and did and doth he wear the Surplice while he performed that office, and other offices mentioned in that Common-prayer Book?

4. Hath he published his consent unto the said Book on some Sunday before the 24 of August abovenamed, openly in time of Divine-Service? and hath he subscribed to the Declaration, as it is expresst in the 77 page of the abovenamed Statute, and manifested it to the Congregation openly?

5. Doth he preach a Sermon on every Sunday, or procure a Sermon then to be preached? or else sometimes read one of the Homilies which the Church hath appointed? And doth he often on Sundayes and Holy-dayes before Divine-Service, instruct his Parishioners in the Catechism of the Church?

6. Doth

6. Doth he read the Service appointed for the 5th. of November, 30th. of January, and 29. of May? And doth he keep the yearly perambulation and rogation dayes before the feast of our Lords ascention?

7. If your Parson or Vicar keep a Curate, is he of godly life and sufficient learning? and is he allowed by the Ordinarie?

8. Doth your Parish maintain a Lecturer? is he a vertuous and orthodox Divine? Is he licensed by the Ordinarie? Doth he read the full Divine service of Common-prayer once a month at the least, wearing a Surplice?

9. Do you observe to your best understanding, That your Parson, Vicar, Lecturer or Curate do preach the true word of God? or do they, to your judgment, (having consulted with other grave Parishioners) vent dangerous opinions, derogating to the glory of God, and a pious life? Do they teach sedition directly against his Majesty, his Lawes, and Government? or do you note, that indirectly they cast out seditious glances against the Civil State, or Government Ecclesiastical?

10. Doth your Minister celebrate the Lords Supper in the Church, according to the service of the Common-prayer Book, often every year? Doth he repulse them from it that are scandalous by the sentence of the Lawes? Doth he baptize such Infants of his Parish according to the Service of the Common-prayer, as, upon warning given before, are brought on Sundays or Holy-days to the Church with Godfathers and Godmothers? And upon lawfull summons doth he baptize Infants at home in case of danger and necessity?

11. Doth he visit the Sick at their houses when he is required, upon lawfull summons? doth he pray with them, exhort them to Faith and Repentance, and comfort them? Doth he give them the holy Communion, professing faith in Christ, and sorrow for their sins, if they require it? and doth he exhort them to brotherly love, and works of Charity, if he be able to bequeath a portion to pious uses?

12. Doth he prepare the young men and maidens of the Parish to be confirmed by the Bishop? doth he marry none clandestinely, but at due hours in the Church, and that upon Banes thrice published upon Sundays or Holy-days, or license obtained from the Spiritual Court? And doth he bury the dead according to the Book of Common-prayer?

13. Is your Minister, Lecturer, Curate, a man of sober, chast, just, unblameable life? and spare not to present him, or them, that are not every way examples of Godliness?

14. Doth your Minister, with the Churchwardens, take care duely once in every three years, to send in the names of all such in his Parish, as have been baptized, married, buried, excommunicated, that

that they may be enrolled in the Deans Registry?

15. Doth your Minister maintain peace with his neighbours, and study to keep them in peace as much as in him lies? Doth he take diligent care to reduce all Sectaries, separatists, and refractory persons, to the obedience of the Doctrine and government of this Church? And doth he offer himself being an able learned man, to confer with Popish Recusants, to convert them, and to bring them into the bosom of this Church?

Concerning the Parishioners.

1. DO any of your Parishioners being 16 years of age, or upwards, or others lodging or commonly resorting to any house within your Parish, absent themselves from your Parish Church, upon Sundays or Holy-days at Morning and Evening-Prayers? or who come late to Church, and depart from Church before Service be done upon the said dayes? or who do not behave themselves reverently during the time of Divine-Service, devoutly kneeling when the general Confession of sin, the Letany, the Ten Commandments, and all Prayers and Collects are read, and using all due and lowly reverence when the blessed Name of the Lord Jesus Christ is mentioned, and standing up when the Articles of the Belief are read? Or who do cover their heads in the Church during the time of Divine-Service or Sermon, unless it be in case of necessity; in which case they may wear a Night-cap or Coif? or who do give themselves to babling, talking or walking, and are not attentive to hear the Word preached or read? Do any of your Parish being of fifteen years of age, or upward, not receive the holy Communion in your Church thrice every year, whereof once at Easter? and do they devoutly kneel at the receiving thereof? and whether any having diverse houses of remove, do shift from place to place of purpose to defeat the performance of their Christian duties in that behalf?

2. Do not any of your Parishioners (being admonished thereof) send their Children, Servants and Apprentices to the Minister, to be catechised upon such Sundays and Holy-days as are appointed? Or do not any of them refuse to come; or if they come, refuse to learn those instructions set forth in the Book of Common-Prayer?

3. Do any of your Parish entertain within their house any sojourner, common guests, or other persons, who refuse to frequent Divine-Service, or receive the holy Communion, as aforesaid, present their names, their qualities or conditions?

4. What Recusant Papists are there in your Parish, or other Sectaries?

ries? present their names, qualities or conditions: whether they keep any Schoolmaster in their house, which cometh not to Church to hear Divine Service, and receive the Communion? what is his name, and how long hath he taught there, or elsewhere?

5. Do any of the said Popish Recusants, or other Schismaticks, labor to seduce and withdraw others from the Religion now established? or instruct their families or children in Popish Religion? or refuse to entertain any, especially in place of greatest service, or trust, but such as concurre with them in their opinions?

6. How long have the said Popish Recusants abstained from Divine Service, or from the Communion as aforesaid?

7. Is there any in you Parish that retain, sell, utter or disperse any Popish books or writings, or other books, libraries or writings of any Sectaries, touching the Religion, State, or Government Ecclesiastical of this Kingdom of England, or keep any monuments of superstition, uncancelled or undefaced?

8. Have you any in your Parish which heretofore being Popish Recusants or Sectaries, that have since reformed themselves, and come to Church to hear Divine Service, and receive the Sacraments? If yea, then who are they? and how long since have they so reformed themselves? and whether they still remain and abide in that conformity?

9. Is there any in your Parish that refuse to have their Children baptized, or themselves to receive the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions do they alledg? or have any married Wives refused to come to Church according to the Book of Common-Prayer, to give God thanks after their Child-birth for their safe deliverance? and do any of, or in your Parish, refuse to have their Children baptized in your Parish Church, according to the form prescribed in the Book of Common-prayer?

10. Do any of your Parish usually go to other Parish Churches to hear Divine Service or Sermons? or do they communicate, or baptize their Children in any other Parish?

11. Are there any in your Parish who will come to hear the Sermon, but will not come to publick Prayers, appointed by the Book of Common-Prayer, making a schisme or division (as it were) between the use of Publick Prayer and Preaching?

12. What persons within your Parish, for any offence, contumacy or crime of Ecclesiastical Conusance do stand excommunicate? present their names, and for what cause they are excommunicated, and how long they have so stood, and what person or persons do wittingly and usually keep them company?

13. Do any not being in Orders, execute any Priestly or Ministerial Office in your Church, Chappel, or Church-yard, and what be their names?

14. Doth any in your Parish, that having heretofore taken upon him the Order of Priesthood or Deacon, since relinquished the same, and lives as a Lay-man neglecting his vocation?

15. Hath any person in your Parish quarrelled, or stricken, or used any violence to your Minister, or have striken or quarrelled with any other person within your Church or Church-yard, or demeaned himself disorderly in the Church, by filthy or prophane talk, or any other base or immodest behaviour? or hath disturbed the Minister in time of Divine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandal of his vocation, or defamed any of his neighbours, touching any Crime of Ecclesiastical Conusance?

16. Have any of or in your Parish, without consent of the Ordinary or other lawfull authority, caused any to do penance, or to be censured or punished for any matter of Ecclesiastical Conusance, by any Wekry meetings, or otherwise by their own authority? or have taken any money or commutation for the same? Present their names that have done it, and who have been so punished? in what manner, and upon what cause?

17. Do any persons in your Parish exercise any Trade, or labour, buy, or sell, or keep open Shops or Warehouses upon any Sunday or Holy-day, by themselves, their servants or Apprentises, or have otherwise prophaned the said dayes, contrary to the Orders of the Church of England? and are there any Inn-keepers, Ale-house-keepers, Victuallers, or other persons, that permit any persons in their houses to eat, drink, or play, during the time of Divine Service or Sermon, or reading the Homilies in the forenoon or afternoon, upon those dayes?

18. Do any of your Parish hold or frequent any Conventicles or private Congregations, or make or maintain any Constitutions agreed upon in any such assemblies? Or any that do write, or publickly or privately speak against the Book of Common-prayer, or any thing therein contained, or against any of the Articles of Religion agreed upon in Anno 1562. or against the Kings Supremacy in causes Ecclesiastical, or against the Oath of Supremacy, or of Allegiance, as pretending the same to be unlawfull, and not warrantable by the Word of God? or against any of the Rites or Ceremonies of the Church of England, now established? or against the Government of the Church of England, under the Kings most excellent Majesty, by Archbishops, Bishops, Deans, Archdeacons, and other Officers of the same; affirming that the same is repugnant to the Word of God, and that the said Ecclesiastical

stical officers are not lawfully ordained? Or whether there be any Authors, maintainers, or favourers of heresie or schism, or that be suspected to be Anabaptists, Libertines, Brownists, or any other heresie or schism? present their names.

19. Have any in your Parish married within the degrees by Law prohibited, and where, and by whom? And do any Couple in your Parish being lawfully married, live apart one from the other, without due separation by the Law? or any that have been divorced, which keep company with any other at bed, or at board?

20. Have any persons administred the goods of the dead, without lawfull authority, or suppress the last Will of the dead? Or are there in your Parish any Wills not yet proved, or goods of the dead (dying intestate) left unadministred? By authority in that behalf, You shall not fail to present the Executors, and all others faulty therein.

21. Do any withhold the Stock of the Church, or any goods, or other things given to good and charitable uses?

22. Are your Hospitals, and Almes-houses, and other such houses and Corporations founded to good and charitable uses, and the lands, possessions and goods of the same, ordered and disposed of as they should be? And do the Masters, Governors, fellows, and others of the said houses or Corporations, behave and demean themselves according to the Ordinances and Statutes of their several foundations?

23. Have any in your Parish to your knowledg, or by common fame or report committed Adultery, Fornication, or Incest? or any which have impudently braged or boasted, that he or they have lived incontinently with any person or persons whatsoever? or any that have attempted the Chastity of any woman, or solicited any woman to have the Carnal knowledg of her body? or which are commonly reputed to be common Drunkards, blasphemers of Gods holy Name, common Swearers, common Slanderers of their neighbours, and sowers of discord, filthy & lascivious talkers, Usurers, Simoniacal persons, Bawdes, or harbourers of women with child which be unmarried, or conveying or suffering them to go away before they have made satisfaction to the Church? Or any that having heretofore been presented or suspected of any of the aforesaid Crimes, have for that cause departed your Parish, and are now returned again? Or any which have used any Inchantments, Sorceries, Incantations, or Witchcrafts, which are not made Felony by the Statutes of this Realm? Or any which have committed any Perjury in any Ecclesiastical Court, in an ecclesiastical cause? or which have committed any Forgery, punishable by the Ecclesiastical Laws, and the procurers and abetters of the said offence? You

shall truly present the names of all and singular the said Offendors, and with whom they have committed the said offences, in case they have not been publickly punished to your knowledg for the same Crimes.

School-masters.

1. DOth any in your Parish openly or privately take upon him to teach Scholl, without license of the Ordinarie, and is he conformable to the Religion now established? And doth he bring his Scholars to the Church, to hear Divine Service and Sermons? And doth he instruct his Scholers in the grounds of the Religion now established in this Church of England? and is he carefull and diligent to benefit his Scholers in learning?

2. Doth your Schoolmaster teach and instruct his youth in any other Catechism than is allowed by publick Authority? and what Catechism it is that he so teacheth?

3. Is any Living or Means given towards the erection or maintenance of any School, with-holden back, or otherwise imployed, and by whom?

4. Doth any kep Schoell within the Chancel or Church, by which means that holy place and the Communion-table are many wayes prophaned, and the Windows broken?

Parish-Clarks, and Sextons.

1. HAve you a fit Parish-Clark, aged 20. years at least, of honest conversation, able to read and write? Are his and the Sextons wages paid without fraud, according to the ancient custom of your parish? if not, then by whom are they so defrauded and denied? By whom are they chosen? And whether the said Clark be approved by the Ordinarie? And hath he taken an oath, as in such cases is fit and required, and is he diligent in his Office, and serviceable to the Minister, and doth he take upon him to meddle with anie thing above his office, as churching of women, burying the dead, and such like?

2. Doth your Clark or Sexton keep the Church clean, the doors locked at fit times? Is anie thing lost or spoiled in the Church, through his default? Are the Communion-Table, Font, Books, and other Ornaments of the Church kept fair and clean? doth he suffer any unseasonable ringings, or any prophane Exercise in your Church? or doth he (when any is passing out of this life) neglect to toll a Bell, having notice thereof?

Physicians,

Phyſicians, Chirurgeons, and Midwives.

HOw many Phyſitians, Chirurgeons or Midwives have you in your Parish? How long have they uſed their ſeveral Sciences or Offices, and by what Authority? And how have they demeaned themſelves therein, and of what skil are they accounted to be in their profeſſion?

Touching the Churchwardens and Side-men.

1. HAve you and the Church-wardens, Queſtmen or Side-men, from time to time done yours and their diligence, in not ſuffering any idle perſon to abide either in the Church-yard or Church-porch, in Service or Sermon time, but cauſed them either to come into the Church to hear Divine Service, or to depart, and not to diſturb ſuch as be hearers there? And have they, and do you diligently ſee the Pariſhioners duely reſort to the Church every Sunday and Holy-day, there to remain during Divine Service and Sermon? And have you or your predeceſſours Churchwardens, there ſuffered any Playes, Feaſts, Drinkings, or any other profane uſages, to be kept in your Church, Chappel, or Church-yards, or have ſuffered to your and their utmoſt power and endeavour, any perſon or perſons to be tipling or drinking in any Inne, or Victualling-houſe in your Parish, during the time of Divine Service or Sermon, on Sundayes, and Holy-dayes?

2. How often have you admitted any to Preach within your Church or Chappel, which was not ſufficiently licenſed? And have you together with your Miniſter, taken diligent heed and care, that every Pariſhioner being 16 years of age, or upwards, have received thrice every year as aforeſaid? And alſo that no ſtrangers have uſually come to your Church from their own Parish Church?

3. Have there been provided againſt every Communion, a ſufficient quantity of fine white Bread, and wholeſome Wine for the Communicants that ſhall receive? and hath the Wine been brought in a clean and ſweet ſtanding Pot of Pewter, or of other purer mettal?

4. Were you choſen by the conſent of the Miniſter, and the Pariſhioners? And have the late Churchwardens given up a juſt Accompt for their time, and delivered to their Succeſſors by Bill indented, the money, and other things belonging to the Church, which was in their hands? And are the Alms of the Church faithfully diſtributed to the uſe of the poor?

5. Do

5. Do you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a book for that purpose? and whether every such Preacher do subscribe his name, and of whom he hath his Licence?

6. Doth any man trouble or molest you for doing your Duties?

7. Are there any Legacies withholden given to the Church or poor people, or to the mending of High-wayes, or otherwise by the Testators? in whose hands it is, by whom it was given, and by whom it is withholden?

8. Do you know of any thing that hath been complained of, that is not redressed

FINIS.

ARTICLES

TO BE

INQUIRED OF

Within the

ARCHDEACONRY

OF

Northampton,

At the Visitation of the Right Worshipfull,

John Quarles,

Doctor of Divinity, Archdeacon there, holden *Anno Dom.* 1662.

LONDON:
Printed by *J. G.* for *Richard Royston*, Bookseller to His most Sacred Majesty, 1662.

The Tenor of the Oath to be Administred to the Church-wardens and Side-men of every Pariſh.

YOu ſhall Swear that you will, upon due conſideration of the Articles given you in Charge, Preſent all and every ſuch Perſon of or within your Pariſh, as hath committed any Offence mentioned in theſe or any of theſe Articles, or omitted any duty therein expreſt. And this you ſhall do as in the ſight of God, uprightly and truly, without Favour or Malice, hope of Reward, or fear of Diſpleaſure. *So help you God.*

ARTICLES

To be Inquired of

In the Archdeaconry of *Northampton*,

At the Viſitation of the Right Worſhipfull,

JOHN QUARLES,

Doctor of Divinity, Archdeacon there,
holden 1662.

And preſentment to be made thereof by the Church-wardens and Side-men for that purpoſe lawfully appointed in Viſitations, Synods and elſewhere, within the Juriſdiction aforeſaid, at any other time and place, when occaſion ſhall be offered.

I. WHether your Parſon, Vicar, or Curate, be lawfully licenſed (in writing) to Preach, and doth Preach every Sunday according to the Law in that behalf.

II. Whether he doth reverently ſay or read Divine Service every Sunday and Holiday, and adminiſter the Holy Sacraments according to the Book of Common Prayer, without any alteration of any part thereof.

III. Whether doth he at every time that he doth celebrate Divine publick Service, or administer the Holy Sacraments, wear the Surplice, (and also a Hood answerable to his degree, if he be a Graduate) and use and observe other the Rites and Ceremonies appointed by the Laws now in force, and administer the Holy Communion to himself kneeling, and to those onely that kneel at the time of receiving it?

IV. Whether ye have a comely Pulpit, well placed within your Church, a decent Table for the Holy Communion, with a fair linnen cloath to lay upon the same, and some Carpet of Silk, Stuff, or fine Woollen cloath, for the clean keeping thereof; a fair comely Communion-cup, and cover of silver for the same, and a decent large Surplice with sleeves, one Bible of the last Translation in a large Volume, and the Book of Common Prayer, both well and substantially bound. Have ye likewise the Book of Homilies set forth by Authority? a Book of Canons and Constitutions Ecclesiastical? a Printed Table of the degrees wherein Marriage is prohibited?

V. Have ye a Chest with three Locks and Keys wherein to keep the aforesaid Books, and all other the aforementioned furniture? And have ye all other necessary things appointed to be had by lawful Authority?

VI. Whether have ye monethly Sermons at the least in your Parish Church, if your Minister be no Preacher licensed; and weekly, if he be a licensed Preacher? And whether are the Homilies read when there are no Sermons?

VII. Whether is your Parson or Vicar known, or by common fame noted to have come to his Benefice by Simony, or to follow lay and secular Trades and courses? or doth he neglect or leave his calling of the Ministry, or the due performance thereof?

VIII. Whether any person not being Deacon is suffered to say Divine Service in your Church, or to administer the Holy Sacraments, or to Marry any persons, or to Bury the dead. And whether doth any one take upon him to Preach, or to serve the cure with you, that doth not once in the year at

at least celebrate Divine publick Service himself in the Church, and administer the Sacrament of the Lords Supper according to the Form of the Book of Common Prayer?

IX. Whether your Lecturer, or Preacher, or your Parson, or Vicar, though he have a Curate, yet doth he himself twice in each year on two several Sundayes both before noon and after noon celebrate Divine publick Service, and as often each year administer the Holy Sacraments of Baptism and the Lords Supper?

X. Whether your Parson or Vicar be continually resident upon his Benefice, and upon his Parsonage-House or Vicarage-House: And whether he hath any more Benefices or Cures then one: And if he have, whether then doth he keep such a Curate as is a Preaching Minister, lawfully licensed, upon and at the Benefice where himself your said Parson or Vicar doth not dwell, reside or continue?

XI. Whether your Parson, Vicar or Curate hath publickly or otherwise spoken against the Order or Government of the Church of England, or the Book of Common Prayer established by Law.

XII. Whether your Minister doth use to pray for the Kings most Excellent Majesty, by the same Style and Title due to His Majesty.

XIII. Whether your Minister doth openly in the Church catechise such as be of convenient age, according to the Order set forth in the Book of Common Prayer, by the space of half an hour before Evening Prayer every Sunday and Holiday: and who be negligent in coming to be catechised.

XIV. Whether hath your Minister refused or delayed to Christen any child or children within your Parish, which have dyed after unbaptized, or do refuse or delay to bury any dead corps?

XV. Whether all persons above 16. years of age do repair to the Church upon Sundayes and Holidayes: And whether have any absented themselves from Church, or Divine publick Service there celebrated, contrary to the Law; and how many several times, and who hath so done?

XVI. Is there any person in your Parish, who being 16. years

years of age and well instructed in Religion, doth not receive the Sacrament of the Lords Supper at least three times in the year, of which Easter is alwayes to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any strangers not of your Parish that forsake their own Churches, and usually repair to yours for it?

XVII. Do ye know any that have lost, sold, or suffered to decay, or made away any of the Bells, Clock, Chimes, or other goods belonging to the Church, or do withhold any of the Church-stock or goods? And whether any Lands, Goods or Chattels belonging to the Church be not used and employed as by Law they ought to be?

XVIII. Do ye know any common Swearer, Drunkard, or Blasphemer, any Simoniacal person, any guilty of Fornication, Adultery or Incest, or any vehemently suspected, or by common fame noted or infamed of any such crimes?

XIX. Whether do any practise Physick or Chirurgery, or doth any School-master teach either openly or privately in any School, Gentlemens houses, or otherwise, or any Curate serve the Cure within your Parish, without licence of his Ordinary, under his authentick Seal, or no?

XX. Do ye know any person excommunicated in your Parish? Doth your Minister denounce him and all other excommunicated persons in your Parish-Church or Chappel? And whether doth any such excommunicated person repair to the Church to hear Divine Service or Sermons? And whether any of your Parish do keep company with, or set on work such excommunicated person, and what be their names that do so?

XXI. Whether your Church or Chancel, or the Steeple, Bells, Seats, Leads, Pavements, Glass-windows, Roof or Walls of the same, or the Parsonage or Vicarage houses, be ruinous or decayed, and by whose default. Whether is your Church-yard cleanly kept, and the walls and bounds of your Church-yard in good and sufficient repair?

XXII. Do ye know of any that use Conventicles or meetings

ings for expounding of Scriptures or saying of Prayers in private houses or places?

XXIII. Do you know in your Parish any receivers of Jesuites, Seminary or Passing Priests; and what be the names and surnames of all Recusants or half Recusants that come not to Church to hear Divine Service, or if they do, that yet do not receive the Holy Communion as by Law they ought?

XXIV. Whether have you any in your Parish Married within the degrees of consanguinity or affinity forbidden by the Law, or have been Married without the publick asking of Banes thrice there, or without licence, or being contracted do live suspitiously without Marriage?

XXV. Whether have any quarrelled, brawled, fought or used violence in your Church or Church-yard; or have kept open their Shop-windows or Doors, or Sold or Bought any Wares upon Sundayes or Holidayes in the time of Divine Service; or have received any into their House to eat, drink or play in the time of Sermon or Divine Service, or have administred upon the goods of the dead without Authority from the Ordinary, or detain any Legacies given to the poor, or to Religious uses?

XXVI. Whether the Register Book of Marriages, Christenings and Burials within your Parish be made of Parchment, duly kept and subscribed, and other things concerning the same be observed according to the Canons made and established by Authority in that behalf?

XXVII. Whether in the Rogation-week the Perambulation in your Parish is gone yearly, as by Law it ought? And if not, by whose default is it neglected?

XXVIII. Doth every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the name of our Lord Jesus is mentioned?

XXIX. Do any come late or negligently to Church to publick Prayers, or depart before Divine Service or Sermon is ended?

XXX. Are the fifth of November, the thirtyeth of January, and the twenty ninth of May observed according as is ordained in that behalf?

XXXI. Are there any Married women in your Parish, who after their delivery from the peril of child-birth refuse to make their publick thanksgivings to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XXXII. Whether have your old Church-wardens omitted to make a true and perfect account to the Parish of their said Office? Have ye a Book wherein to write down the Church-wardens accounts? as also another Book wherein are Registred or written the names of all Strangers that Preach in your Parish? and is it kept and used and subscribed according to Law in that behalf?

XXXIII. Have any trees been felled or cut down in your Church-yard, and by whom?

XXXIV. Is there a sufficient Terrar of all the Glebe-land belonging to your Parsonage or Vicarage, and exhibited into the Register's Office, as by Law it ought?

XXXV. Is your Parson, Vicar, Curate or Lecturer a man of a sober, unblameable and exemplary life? or is he a frequenter of Taverns or Ale-houses, a common Gamester, a profane or obscene Jester, a Stage-player, Ruffler, Scoffer, or Quarreller? doth he set Neighbours at Variance one with another, or encourage them to suits and contention? Is he noted to be an Intemperate Drinker, or be honestly suspected of Incontinency with any person, either within your Parish or without? Is his apparell grave and decent, both for fashion and colour as the Canons of the Church require? or is his carriage and conversation in any kind whatsoever disorderly or scandalous, and unbecoming a Minister of Jesus Christ?

XXXVI. Doth any of your Parish refuse to pay to the Clerk or Sexton such wages or dues as have been to them accustomably paid?

XXXVII. Whether have any unreverently used your Minister, or laid violent hands upon him, or disgraced his Office or Calling by word or deed?

XXXVIII.

XXXVIII. Are there any belonging to your Parish who refuse to pay their duty for Easter-Offerings to your Minister? or any that refuse to contribute and pay the rate Assessed upon them for the repair of your Church or Chappel, and for the providing of such Books, Furniture, and Ornaments as be requisite for the performance of all divine Offices there?

XXXIX. Do any abuse the Church-wardens or Sidemen of your Parish, or give them ill words for doing their Office according to their Oath and Duty?

XL. Whether do ye know any other matter worthy of presentment above not express, the Reformation whereof belongeth to the Ecclesiastical Courts, which you are likewise to present by vertue of your Oaths, with the names and surnames of all such as have in them, or in any of them offended, or by common fame or thought to have offended?

FINIS.

XXXVIII. Are there any belonging to your Parish, who refuse to pay their duty for Baker Offerings to your Minister? or any that refuse to contribute and pay the rate Assessed upon them for the repaid of your Church or Chappel, and for the providing of such Books, Furniture, and Ornaments as he requisite for the performance of all other Offices there?

XXXIX. Do any abuse the Church Wardens or Sidemen of your Parish, or give them ill Wordes for doing their Office according to their Oath and Duty?

XL. Whether do we know any other matter worthy of preferment above not expressed, the Reformation whereof belongeth to the Ecclesiastical Courts, which you are likewise to present by Bearing of your Oathe, with the names and surnames of all such as have in them, or in any of them offended, or by common fame or thought to have offended?

FINIS

ARTICLES

Duplicate.

OF

Visitation and Enquiry

Concerning MATTERS

Ecclesiastical:

EXHIBITED

To the Ministers, Church-Wardens, and Side-men of every Parish within the

Diocess of *PETERBOROUGH.*

In the Primary EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

BENJAMIN

By Divine Permission

Lord Bishop of *PETERBOROUGH.*

LONDON:

Printed for *A. Seile.* M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens, and Sidemen, of every Parish.

YOu shall Swear, to enquire with your best diligence, and to make a true Answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear or Displeasure. *So help you God.*

ARTICLES
OF
Visitation and Enquiry
Within the
DIOCESS of *PETERBOROUGH.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate, the Windows well Glazed, the Floors well Paved, the Seats well fashioned, and conveniently placed, and all things so decently ordered, as becometh the House of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of

the Lead or Bells formerly belonging thereunto, been imbezelled, sold or made away? In whose hands or Custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloth, and another Covering of white and pure Linnen, to spread thereupon: And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible, of the last Translation, in a large Volume, and the Book of Common-Prayer; both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration, in the Church; provided, and to be duly washed at the Charge of the Parish?

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christned, or Buried, within your Parish: together with the Names and Surnames of both the Parents of the Children so Christned, expressing the day, month, and year of all such Christnings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25. of March, brought into the Bishops Register?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to preach in your Church or Chappel? As also a third Book, wherein

to write down the Church-wardens Accounts: together with a strong Chest with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearl-cloth, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houses, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any door into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also a note of such Pensions, Hate-tithes, and Portions of Tithes, or other yearly Profits (either within

or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom; as you know or have heard?

VI. HAVE any of the Antient Glebe-lands belonging to your Parsonage or Vicarage, been taken away or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-Land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof; as you know, believe, or have heard?

TIT. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders, by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How many weeks in any one year hath he been absent from it, without urgent necessity?

V. HATH

V. HATH your Minister a Curate to assist him? Is the said Curate in holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church besides? and what yearly stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-dayes and Fasting-dayes, as also the Ember-weeks, and the yearly Perambulation in Rogation-week, as in the Common-Prayer-book, or by the Ecclesiastical Canons, is appointed? giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service upon the Sunday next before?

IX. HATH your Minister been licenced to preach by the Bishop or either of the two Universities? If so, Doth he then constantly (unless in case of Sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed be hindred by Sickness, or otherwise, as aforesaid? Doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine tending to the edification of the people in the knowledge and faith of Jesus Christ, and obedience to Gods holy Commandements? or hath he at any time (as you know or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as, being under age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church? or at any other hours then between Eight and Twelve in the Morning; unless he had a License or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture, read Divine Service, according to the Book of Common Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. Hath your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises, not appointed by Authority? or doth he, or any other, either

either Minister or Lay person, hold any Conventicles or Meetings in private houses within your Parish for people of liberal Families to resort unto, under the pretense of Preaching, Praying, Thanksgiving or Humiliation, contrary to the Laws and Canons in that case provided?

XVI. IS your Parson, Vicar, Curate or Lecturer, a man of a sober, unblameable, and exemplary life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns, or Alehouses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer, or Quarreller? Doth he set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbefreming a Minister of Jesus Christ?

TIT. IV.

Concerning the Parishioners.

I. IS there in your Parish any person a known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary that refuse to come unto the publick assemblies, prayers or services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish, that lyeth under a common fame, or vehement suspicion of Adultery,

Fornication or Incest? Are there any common drunkards within your Parish, or common Swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or lovers of sedition, faction, and discord amongst their neighbours?

III. DO any of your Parish upon the Sundays or Holydayes, follow their bodily and ordinary labour? or permit their servants to do it? are any shops kept open or wares sold? or do any Victuallers, Inne-keepers, or other Victuallers and sellers of Wine or Ale, suffer any persons to tiple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holyday appointed for divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common Prayer, Preaching, or other service of God there used? and are there any among you that come only to the Preaching, and not to the Common Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawful Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form than is appointed? Or do they keep them unbaptized any longer time then the Church alloweth? And are there any Infants or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Householder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Book of Common-Prayer is.

is appointed: that when they are well instructed in the same, they may be confirmed by the Bishop.

VIII. IS there any person in your Parish who being 16. years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling: or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad: Or are there any strangers not of your Parish, that for lake their own Churches, and usually repair to yours for it?

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have been unlawfully married contrary to the laws of God? Or any that being lawfully divorced have married again? Or any that being lawfully married, and not separated or divorced by course of law, do not cohabit together?

XI. ARE there any married-women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter-Offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such Books, Furniture and Ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments, of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the poor, or to any other pious and

charitable purposes? what were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary?

TIT. V.

Concerning Parish-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chappel, or a Parish Clerk, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto

the

the Church? And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physicians, Chirurgeons, and Midwives.

I. IS there any Hospital, Almes-house, or Free-School founded in your Parish? who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or Stipend, belonging to the Governours, or Masters, of the same? Are the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundayes and Holydayes, orderly to repair to your Church or Chappel? and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish, practise Physick, or Chirurgery, or any Woman take upon her to exercise the Office of Midwife, without approbation and licence from the Ordinary?

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish yearly and duly chosen by the joynt consent of your Minister and Parishioners; or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and delibered up to the succeeding Church-wardens the Moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundayes and Holy-dayes? And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace, levy of them, by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And do you distribute the several sums so levied, among the poor of your Parish, according to the law?

IV. DO you note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle or talk together in the Church-porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching or other Sacred Offices?

V. DO you suffer no mis-behaviour or disorder to be done by men, women, or servants, or children in your Church or Chappel? Are you careful that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Dogs, Bows, or Hounds to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese? and do you permit no other to preach?

VIII. Have you (the Church-wardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, taken sufficient time to draw up your presentments, and therein consulted with your Minister for his faithful assistance?

FOR know you assuredly, that as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

B. PETERBOROUGH.

THE Curates of every Parish are desired to give in the names of such of the younger sort in their several Parishes, as by Examination in the Catechism they find capable of Confirmation, and to present them to the Bishop to be confirm'd, as there shall be opportunity.

Whereas in the late Act of Uniformity of publique Prayers, it is provided, That all Benefices now in the possession of any person who is not, or before the Feast of St. *Bartholomew* shall not be in holy Orders: The Bishop not willing to be wanting to the necessity of such whom it may concern, hath appointed an Ordination to be held the Sunday before the said Feast of St. *Bartholomew* at the Cathedral Church. Where such as shall at the Visitation give in their Names, and at a convenient time, before the day of Ordination, present themselves to the Bishop to be examined, concerning their learning and other qualities requir'd by the Laws and Canons of the Church, and bringing with them a Testimonial of their honest, sober and peaceable Conversation, then, (God willing) being approved, may be admitted into holy Orders.

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese: and do you permit no other to preach?

VIII. Have you (the Church-wardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Miles, taken sufficient time to draw up your presentments, and therein consulted with your Minister for his faithful assistance?

FOR know you assuredly, that as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

B. PETERBOROUGH.

THE Curates of every Parish are desired to give in the names of such of the younger sort in their several Parishes, as by Examination in the Catechism they find capable of Confirmation, and to present them to the Bishop to be confirm'd, as there shall be opportunity.

Whereas in the late Act of Uniformity of publique Prayers, it is provided, That all Benefices now in the possession of any person who is not, or before the Feast of St. Bartholomew shall not be in holy Orders: The Bishop not willing to be wanting to the necessity of such whom it may concern, hath appointed an Ordination to be held the Sunday before the said Feast of St. Bartholomew at the Cathedral Church. Where such as shall at the Visitation give in their Names, and at a convenient time, before the day of Ordination, present themselves to the Bishop to be examined, concerning their learning and other qualities requir'd by the Laws and Canons of the Church, and bringing with them a Testimonial of their honest, sober and peaceable Conversation, then, (God willing) being approved, may be admitted into holy Orders.

A

Visitation Speech

DELIVERED

AT

COLCHESTER

IN

ESSEX.

1662.

John Hanseley

LONDON,
Printed in the Year, 1662.

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WHen I conſider that Miracle of Mercies theſe three dying Kingdoms now ſo ſuddenly, ſo ſtrangely, reſtored to health; when I look upon the late Changes in this Nation, ſo remarkably, ſo unexpected, ſo ſtupendious, from what we were of late, to what we are now: I think I may very fitly, by way of Alluſion, call theſe times, as S. *PETER* calls thoſe other times, *Acts* 3. 21. χρόνους ἀποκαταστάσεως πάντων, *The times of Reſtitution*, or the times of reſtoring all things; For have we not ſeen Monarchy reſtored, Our gracious Soveraign reſtored, Our Parliaments reſtored, the Militia reſtored, Our Church reſtored, Our Biſhops reſtored, Our Laws and Judges reſtored, Our Liberty reſtored, Our Eccleſiaſtical Courts reſtored, and our ſelves reſtored to our ſelves again?

With what bleeding hearts did we formerly behold theſe three Kingdoms, like a Body without a Head, in horrible confuſion under thoſe many monſtrous ſorts of Government, Democracy, Ariſtocracy, Stratocracy, Oligarchy, Tyranny: Nay, what a monſtrous body was that (pardon the expreſſion) when every little bone in the *Rump* was ſwelled as big as a Head: How was that Fathers Cenſure of this Iſland then made good, (S. *HIEROM*) *Britannia tyrannorum provincia fertiliſſima*? How were we rid, and whipt, and ſpurd by all ſorts of thoſe cruel Maſters? But bleſſed be God that we have ſeen *Monarchy*, that beſt form of Government, which ſeemed to have been put to Death with that bleſſed *Martyr*, again revived: Our *floating* Iſland now ſetled upon its Old Baſis, and that from Parity and Anarchy, as weary of that Calf, we are reſtored to Order and Monarchy. *Monarchy* the beſt curb to emulations and factions, the beſt fence againſt animoſities and ambitions, the beſt ſupport of every mans intereſt, the beſt remedy againſt confuſion, and the beſt means of ſecuring our peace and happineſs: What elſe ſpeaks one God in the World, one Sun in Heaven, one Soul in Man, one Heart in the Body, but one King in a Kingdom, to be the moſt abſolute, moſt free, moſt happy form of Government? And to this happineſs and freedom hath God now reſtored us, under the government of our Lawful Hereditary Soveraign King.

A KING whose Education abroad, hath fitted him for his Government at home, who hath no more suffered in all his tribulations, then the Sun in an Eclipse, which onely hath served to make him the more resplendent, whom though God suffered for a while to be as a wandring Star, yet now to our great joy we see him fixed in the Orbe of his own Dominions, and guilding this British World with his matchless Lustre, and long may his sweet Influences, be the source of all our Felicities. Nor do we see him restored onely to his *Titles* and *Revenews*, but to all other his *Native* and *Legal* Rights: One of the chief of which is his power over the MILITIA, signified by the sword put into his hand at the Coronation; without which, A Monarch is a *King and no King*; without which, disaffected persons would look upon him as the *Philistins* did upon *Sampson*, without his hair, in which his strength lay: but blessed be God, that that withered hand is now restored which will not bear the sword in vain.

Nor may this time be called χρόνος ἀποκαταστάσεως, *a time of restoring*, onely in respect of his Majesty; but likewise in divers other relations, as the wiseman sayes of wisdom, *Omnia mihi bona pariter venere cum illa*, All good things came to me along with her; so many other restorings came along with the restoring of our Gracious Soveraign; as, first the restoring of the Parliament.

We have seen PARLIAMENTS restored again to their former priviledges and splendour, and filled again with the three estates, Lords Spiritual, Lords Temporal, and Commons, which like a threefold cord cannot easily be broken; to whom his Majesty ascribes so much, that he esteems them as necessary to his Greatness, as leaves about the rose to preserve its beauty: And though one of those Estates then devoured the other two, and most unnaturally some of her own Members; yet now we see the *Coronets* flourishing with the *Crown*, and *Peerage* acting again in its former sphere, and the two Houses repleniſhed again with men of science and conscience, the two sources of as many signal blessings to this Church and Kingdom, as all former Chronicles since the Conquest have recorded: so that well may this time in reference to the Parliament be called a time of restoring; I, and well may this Parliament be stiled the *Restoring Parliament*, the *repairer of our breaches*, *and the restorer of pathes to dwell in.*

And a time of restoring too, we must needs call it, if we look upon the CHURCH, and *state Ecclesiastical*: How did we despair of ever seeing that flourish again, when it was stubb'd up root and branch? But now we have seen *Aarons* rod budding and blossoming again; Now we see our Our Churches restored, which formerly were dens of Thieves, and stables for Horses; and our Churchmen restored, who were formerly outed by seditious bold intruders, and instead of ringing, *Curse ye Meroz* in every Pulpit, we have now *Aarons* Bells striking

ſtriking on both ſides, *Fear God, honour the King*: And inſtead of a dry empty Directory, which had neither the *Creed*, the *Lords Prayer*, nor *Ten Commandments*; in room of that *Talmud ſabaudicum*, the Savoyan Talmud, as *Ramus* call'd the platform of *Geneva* Diſcipline; we have the ancient Liturgy of the Church of *England*, which Mr. *Fox* ſaith, was *made by the aid of the Holy Ghoſt*; and of which, the worſt that *Calvin* could ſay, was, that there were in it *Ineptiæ quædam tolerabiles*; though he was pleaſed to call them *Ineptiæ*, things not to fit and proper as he ſuppoſed, yet even in his eſteem, they were *tolerabiles*. And as the fountain of all theſe

We have ſeen to our great rejoyceing, Our reverend BISHOPS reſtored to their former *Honours* and *Juriſdictions*; and not ſuch Biſhops as were ſometime emblem'd by a ſmooth Aſh, that does nothing but bear keyes, but ſuch as *Eraſmus* once ſpoke of, *Sola Anglia doctos habet Epiſcopos*; ſuch as Biſhop *James Mountagues* commendation of Mr. *Perkins* in his funeral ſermon, may very well ſute with, that teach *England* to *ſerve God*, and Miniſters to *preach Jeſus Chriſt*; and it is his Majeſties great care, that it may never be ſaid of any of our Prelates, as of *Saul*, that when he came to the High places, he made an end of propheſying.

And a time of Reſtoring too we muſt needs acknowledg it, if we look upon our Brethren of the Gown, that noble and worthy Profeſſion of the LAW: How ſad was the face of things when we were governed by an Arbitrary Power; when moſt matters were determined by men of loſt conſcience, and reputation; *Remota Juſtitia*; What were our Kingdoms but *Magna Latrocinia*, great Thievedoms? That Emblem of *Alciat* did very well ſuit with thoſe times; *Piſcerculos aurata rapit medio æquore Sardas*. The ſilly Sprats being under the water are chaſed up and down by the great Guilt-heads, and if they ſpring out of the Sea for fear, they are quickly devoured of the gready Seamewes. Thus were the poorer people hunted and purſued by the great Guiltheads their rich neighbours; and if they ſought to be relieved by the Law, they were ſure to fall into the hands of ſome mercenary *Demoſthenes*; and ſo were in the poor womans caſe in the Goſpel, who after ſhe had ſpent all that ſhe had, was nothing the *better*, but much the *worſe*. But now God hath reſtored our *Judges as at firſt, and our Counſellours as at the beginning*: Now we ſee the ſeats of Juſtice filled with men of Integrity and Conſcience, who account it their honour to be the guardians of liberty, and property, the reſcuers of poor men from invaſion and oppreſſion; and to uſe the Pſalmiſts words, *who keep the ſimple folk by their right, and deliver their ſouls from oppreſſion and wrong*. And may theſe two Gowned Nations, the *Clergy* and the *Lawyers*, now at laſt learn wiſdom by their ſufferings; and ſeeing their difference have rendred them a prey to the common adverſary, may they henceforth lay aſide all animoſities, and mutually ſupport one another, and both together, like *Aaron* and *Hur*, ſupport our MOSES.

And

And one thing more we cannot forget, the print of our ſhackles puts us in mind of it, to make it a time of reſtoring too in regard of our *liberty* and *freedom* from our former *ſlavery*. How did we groan under the cruel uſage of theſe tyrannical Uſurpers, by whom we were not ſo much governed as deſtroyed? by whom we were not ſufferd ſo much liberty as to grieve for our ſlavery, but were dealt withal as theives deal with them they rob, bound and gagg'd, that we might neither ſtir to help our ſelves, nor cry out for the help of others. But bleſſed be God, who *remembred us in our low eſtate*, and by the valour and prudence of a renowned GENERAL reſtored us to our loſt liberty; Of which, as we have a high ſhare, ſo let us have a deep ſence, never forgetting thoſe bleſſings with which God hath crowned his undertakings, but ever acknowledging the ſettlement of our ſtate both *Civil* and *Eccleſiaſtical*, to be aſcribed, next under God, to that *unparalleld Inſtrument*. And may it be th' vote of all true Engliſh hearts, that that noble Duke, *qui nobis hac otia fecit*, may for ever be the darling both of Prince and people. But as for thoſe diſcontented ſpirits, whoſe fingers yet itch to be ringing the changes, may the ropes ſo gall them, as may make them at laſt beſhrew their own fingers.

And we cannot for ſhame but take in our own COURTS here, and make it a time of Reſtoring for them too: O how was the poor Clergy ſtung by ſwarmes of Committee-men in every Town, City, and County: *Committee-men* a greater peſt to the Gentry and Clergy of this Land, than ever was the Inquiſition to the Moores in *Spain*. Men that profeſſed Divinity, but never ſhewed the leaſt humanity. Men that cried down all forms, but a *forme of godlineſs*, which onely they had, and *denied the power thereof*. Men that uſed the Word of God, as ſome ſay of *Benedicts* Rule, onely to *profeſs*, but not to *perform*. Men that pretended to ſerve God, when they intended to ſerve themſelves of him. Men that made much ado about ſetting Chriſt upon his Throne, but it was that they might be *his* Deputies. Men that would have been thought Angels, though it were but for troubling the water, that they might have the better fiſhing. Men that tore the Churches garments, to make their own whole; and pull'd down the wall of *Sion*, to build their *Babel*: and, to borrow the words of that Right Reverend and Learned Biſhop in his Coronation Sermon, *Men that ſacrificed the publick Intereſt to their particular concernments, and engaged the whole Nation to fight againſt it ſelf, and to cut one anothers throats, to gratifie their malice and ambition.* Men that imbroyled all to enrich themſelves, and ſet other mens houſes on fire, that by the help of the light they might ſee the better to run away with the goods. Men that had neither conſcience to awe them, nor ſhame to reſtrain them from doing any thing; Every thing that might ſpeak ſhame or ſorrow to the Gentry and the Clergy. Theſe were then our Taskmaſters, who had uſurped upon the managing of theſe *Courts*, and to theſe were we to render the tale of our Brick, whoſe meaneſs and baſeneſs, in

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many places was ſuch, that it added much to the preſſures of our ſlavery; for, *Aſperius nihil eſt humili cum ſurgit in altum*; and flies bred from the dunghill, they ſay, have the ſharpeſt ſting. O how was *Aarons Rod* moſt miſerably devoured and ſwallowed up by theſe Committee-mens *Ox-goads* and *Cartwhips*! How were our *Lamps ſnuffed*, not by the golden ſnuffers of the ſanctuary, but by *Demetrius the Silver-ſmith*, and *Alexander the Copper-ſmith*, and men of ſuch mettal? How was the Ark of the Church, which was wont to be carried by *Levites*, now carried by theſe *beaſts* of the uncircumciſed Philiſtins, ſhaken, and tottered, and overturned? How did theſe Churches Vergers ſweep our Church, not with the *beſome of Reformation*, as they pretended, but with the *beſome of deſtruction*? Such like ſweepers as the Romiſh Vulgar makes the woman in the Goſpel to be, which in ſtead of *domum everrit*, reads *domum evertit*; who in ſtead of ſweeping it, turned it upſide down, and caſt, not only the Clergy out of the Church, but the Church out of the windows! O how were our ſouls filled with the ſcornful reproofs of the wealthy, and with the deſpitefulneſs of the proud! But bleſſed be God who hath taken down our *harps from the willows*, hath brought our Courts into their former current, reſtor'd our Jurisdiction to its priſtine beauty, and turn'd our captivity from under Committee men, into the milde and ſweet government of *Epiſcopal juriſdiction*! And let our ſubmiſſion to their Laws and Cenſures never ſeem irkſom, or burdenſom to us, ſeeing the want of the due execution of theſe was the main cauſe of all our miſeries; for had thoſe Currs been muzled by Eccleſiaſtical cenſures, they had never by their bauling ſo diſturbed our peace and quiet: But *Eli* begat *Phineas*, and *Phineas* begat *Ichabod*; remiſſneſs in Governours, begat prophane and ſeditious Prieſts, and theſe begat *Ichabod*, ſhame and ruine, and confuſion to our Church and Kingdom. And thus you ſee that in all theſe reſpects we may very fitly call theſe times, as S. *PETER* calls thoſe other times, *Acts* 3. 21. χρόνους ἀποκαταστάσεως πάντων, *the times of reſtitution*, or the times of reſtoring all things.

AND now ſince God hath done ſo much for us, let us not be wanting to our ſelves, but do what we can on our own parts, to make it a time of *reſtoring* too.

And in the firſt place, Let us make it a time of reſtoring for the *reading* of the COMMON PRAYER BOOK in our Churches. S. *John* wept when there was not one found to *open* the Book: And what a lamentable thing is it, that many ſhould be ſo peeviſh as not to open *this* Book; the very reading of which, cauſed our forefathers the Martyrs to weep for joy. But I need not preſs this upon you; you'l ſay, you do read it: I, but how readeſt thou? You read it as *Jehoiakim* did *Jeremiahs* roll, three or four leaves of it, and then caſt it away: Nor will your pretence of infirmity of body, or ſhortneſs of breath ſerve

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for an excuſe; for how then come you to be ſuch long winded Preachers? How is it that you can beſtow three or four hours in eager and violent diſcourſe to juſtifie your inability, when as the third part of that breath ſufficiently teſtifies your ability: But the truth is, you want cordialneſs, and not cordials; and a heart to it, rather then pectorals. The *Athenians* baniſhed *Terpander*, for adding one ſtring to his Harp; what then do you deſerve who have taken away ſo many, that you have quite marred the Churches Muſick, and have turned all into jarrs and diſcords? For by this mangling and curtailing of the *Common-prayers*, as your ſelves pleaſe, what do you elſe but make your ſelves Biſhops in your own Pariſhes? You revive that Puritan Tenet, *That nothing muſt be injoyned, but all left to your own liberty*; You call in queſtion the wiſdome of the State; you flatly diſobey an Act of Parliament; you bring the Common Prayer into diſgrace and diſlike with the people, as a frivolous, unneceſſary, ſuperfluous piece of ſervice, and ſo bid fair for the uſhering in that *Goddeſs* of the Presbyterians, the *Directory*, and the *Covenant*. When the daily Sacrifice was taken away, then was ſet up the abomination of deſolation; and when this daily Sacrifice, the Prayers and Service of our Church ſhall be ſuffered to be thus ſcorned, curtailed and abuſed; we may well fear that abomination of Deſolation to be introduced and ſet up again amongſt us: Nor would I have you ſcrupulous to read it, as you are injoyned, in your *Surplice* and Formalities; though *Michol* ſcorned the *linnen Ephod*, yet *David* did not leave it off for all that. The Text ſays, *That Michol was barren*; I wonder how ſhe comes to have ſo many children amongſt us, that ſcorn the Holy habit and Exerciſes? but however your reſolution muſt be that of *Davids*, *I will ſtill do it, It is before the Lord who hath choſen me before all thy fathers houſe.*

AND ſecondly, Let us make it a time of reſtoring too for CATECHISING in our Churches. *Julian* the Apoſtate, that ſubtile enemy of the Church, that he might the more eaſily root out Religion, ſuppreſſed all Chriſtian Schools and places of Catechizing as the onely way to do it; and ſince this *exerciſe* of Catechiſing hath been neglected amongſt us, how hath our Kingdom been overſpread with ignorance, violence, perjuries, murthers, Sects, Hereſies, Seditions, Rebellions, and all kinds of miſchief that can bee named or thought on. In *Proverbs* 22. 6. *Solomon* ſaith, *Train up a child, Gnal pi darcho, ſecundum os viæ*, according to his capacity, according to the mouth of his way; a Metaphor taken from narrow-mouth'd veſſels, which muſt have water often, and by little and little poured into them; ſo to thoſe who have narrow and weak apprehenſions, *Precept muſt be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little*, as it is, *Iſai.* 28. 10.

This the word *Catechiſm* intimates (which ſignifies, the *repetition of the ſame ſound*)

ſound) that the office of the Catechiſt is to go often over with the ſame thing; to which agrees that word which is uſed *Deut.* 6. 7. *Thou ſhalt teach theſe words unto thy Children*; or, thou ſhalt whet or ſharpen thy children with them. *Shenanti.* As the knife goes often over the whetſtone before it be ſharpened, ſo theſe words muſt be often repeated, till the people have made them their own. In *Gen.* 14. 14. it is ſaid of *Abraham*, that *he armed his trained ſervants, Hhanican*, his catechiſed and initiated ſervants, not onely trained in the diſcipline of War, but alſo catechiſed in the Principles of Religion. And *Gen.* 12. 5. it is ſaid, *That Abraham took Sarah, and Lot, and all the ſouls which they had gotten in Haran*; it is in the Hebrew, which they had made, *Gnaſhu*; and ſo Junius Tremellius reads it; they had not onely gotten them into their poſſeſſion and ſervice, but alſo had won them to the faith of God; or as the *Caldee paraphraſe* hath it, had *ſubdued them to the Law*; and the Hebrews ſay, that *Abraham* did *teach the men*, and *Sarah the women*: *Abraham* and *Sarah* made ſouls, made them new by inſtructing and catechiſing them. After *Abraham* we have *David* ſaying, Pſal. 34. *Come ye children hearken unto me, I will teach you the fear of the Lord*; that is, the firſt Principles; for the *fear of the Lord is the beginning of wiſdom*: and that Pſalm is compoſed according to the order of the Hebrew Alphabet, the verſes of it beginning with the letters thereof, in their vulgar and uſual order, that ſo children and learners, together with the firſt elements of other learning, might have an alphabet of piety and godlineſs taught them; and St. *Paul* ſets it down as a thing well known, and as one of the priviledges of the Jewes, *Rom.* 2. 17. that he was, κατηχούμενος ἐκ τοῦ νόμου, *catechiſed out of the Law.*

In the new Teſtament we have our Saviour catechiſing of his Diſciples, *Whom do you ſay that I am?* and *Simon Peter* anſwering the queſtion, in the name of the reſt, *Thou art Chriſt the Son of God the living*; and *Mat.* 22. 41. we have him catechiſing the Phariſees, He asked them, ſaying, *What think ye of Chriſt, whoſe ſon is he?* they ſay unto him, *the Son of David*; then he propounds another queſtion unto them, *How can he be both the Son of David, and the Lord of David, for David calls him Lord?* St. *Luke* writes to *Theophilus* a large Declaration of thoſe things wherein he had formerly been catechiſed περὶ ὧν κατηχήθης λόγων, *Luke* 1. 4. *Apollos* was *catechiſed* κατηχούμενος, *in the way of the Lord*, Acts 18. 25. and ſaith St. *Paul*, Gal. 6. 6. *Let him that is taught in the words, commmunicate to him that teacheth in all good things*, ſo we render it, but in the Greek it is ὁ κατηχούμενος τῷ κατηχοῦντι. And in the firſt chapter to the *Hebrews*, the Apoſtle ſets down the chief points of the Catechiſm then uſed: After the Apoſtles, the firſt we have *Mark* the Evangeliſt catechiſt at *Alexandria*, and after him *Pantenus*, *Clemens*, *Origen*, who (ſuch was either the neceſſity of the times, or the abilities of the man) at 18 years of age, took upon him that office, and was eminent in it.

Caniſius the Jeſuite will tell us more in thoſe times; ſaith he, *Nos hoc*

munus ſuſcipimus, we Jeſuites make catechiſing our profeſſion; This they glory in, that they are catechizers; and in that profeſſion, ſaith he, we have S. *Baſil*, S. *Auſtine*, St. *Ambroſe*, St. *Cyril* in our ſociety; and truly as Catechizers they have, and in the concluſion of his Epiſtle to his Catechiſm, he ſaith, If nothing elſe, yet this alone ſhould provoke us to greater diligence in Catechiſing, the *Improbus labor*, and *Indefeſſa cura* of the Proteſtants in this exerciſe: So it was then, and upon the Proteſtants diligence this way, was occaſioned that order of *Trent, that upon Sundayes and Holy dayes they ſhould preach in the forenoon, and catechiſe in the afternoon.* And let the *Improbus labor* and *indefeſſa cura*, of the Jeſuits provoke us now at laſt, to reſtore again that exerciſe. Let us boy and ſtoop to the meaneſt capacity, *That the ſimple one may receive wiſdom, and the young man knowledg and diſcretion.* Becauſe we muſt give an account of all the ſouls that are under us, therefore it behoves us with St. *Paul*, to chuſe rather to *ſpeak five words with underſtanding*, ἵνα ἄλλους κατηχήσω, 1 Cor. 14. 19. *then ten thouſand otherwiſe.* As *Rabſekah* ſaid in another caſe to *Eliakim*, *Hezekias* Meſſenger, *Am I ſent to thy Maſter and thee, only to ſpeak theſe words, and not to the people alſo that are on the wall?* So you are not ſent onely to two or three Intellectualiſts in a Congregation, but to all the Lords people be they never ſo mean, never ſo ignorant. It is meeter that they which know, ſhould be wearied with often repetitions, then that they that are unskilfull ſhould be ſent away empty for want of inſtruction; nay men, you know, may be nouriſhed with milk, though infants cannot live with ſtronger meat; Even they who think themſelves ſome body, may have ſomewhat in theſe Principles to chew upon. *Except ye become as little children ye ſhall not enter into the Kingdom of heaven*; Except, ye the people, be content at firſt to feed on the milk of the word, and not preſently fall to gnawing of bones of Controverſies, and unrevealed Miſteries; and except you the Miniſters deſcend and apply your ſelves to the capacity of little children, and become as they, you loſe your own way, you ſtop theirs to the Kingdom of Heaven: *Except you become as little children you ſhall not enter into the Kingdom of Heaven. Jacob* had a care that the tender flocks might not be over-driven, *Gen.* 33. 13. And it is the care and the charge too (Let me acquaint you with that) of our Right Reverend, and vigilant, and tender Dioceſan, that young Chriſtians that are not able to hold pace, or go along with others, be not left behind; but be led on *Jacobs* pace, led on ſoftly as they are able to endure, till you have brought them into the fold of Chriſt: and for this purpoſe you *are enjoyned* to turn your after noon Sermons into an expoſition and explanation of the Church Catechiſm.

And when we have made it a time for the reſtoring of Catechiſing; then in the next Place and Order, we may make it a time for the reſtoring of the LORDS SUPPER: An Office ſo ſtrangely vaniſhed out of our Churches, as that we may as well be taken for Jewes, or Turks, or Quakers, as for Chriſtians,

ans, having cast off that Badge and Cognizance of our Religion. It goes against your Conscience some of you to say, *Lord have mercy upon us, Christ have mercy upon us.* I, but it goes not against your Conscience to with-hold from your people the precious body and blood of Christ, to keep them from their pardon, from hell, and their assurance of heaven, to debar them of the life of their souls, and all the sweet fruits and comforts of that Holy Sacrament: Sure if it were but for this one thing, your whole lives exercise ought to be nothing else but the repetition of these Petitions, *Lord have mercy upon us, Christ have mercy upon us*; You should put up all your *suits* in the Court of Requests in no other form but this of mercy; you should send this word as a winged Messenger every moment to the Throne of Grace; mercy should be both the Introduction, the Substance, and close of all our prayers, and no words or accents should be heard from you but these Obtestations and Obsecrations, and importunate intreaties of *Lord have mercy upon us, Christ have mercy upon us*, and all too little to expiate this horrid impiety. Alas, how will you answer it either to God or your own selves, to have required from your people their dues, when you have not done your duty? with what face have you eaten the bread of their Tables, and have denied them the bread of the Lords Table? How could you drink wine in bouls upon the sweat of their labours, and yet with-hold from them the wine of the Sacrament, which cost you no labour? With what Conscience could you thus fat up your own bodies, and thus starve your peoples souls? and receive their temporals, when you have not made them partakers of your spirituals? *I have compassion on the multitude, for they have now stayed with me three days and have nothing to eat, give ye them to eat, least they faint by the way.* But your people have stayed with you, and hung upon you, not three days, but three years; nay, thrice three years and upward, and yet you never set before them any of this heavenly food to keep their souls from fainting. Where are your bowels? what is become of your compassions? Have you cast off all humanity? Was the fear of God, the love of your neighbours, and the care of your own souls utterly abandoned? O horrible impiety! O monstrous cruelty! Nay, worse then monstrous! for even the *Sea-monsters draw out their breasts, they give suck to their young ones, but the daughter of my people is become cruel, like the Ostridge in the Wilderness: The tongue of the child cleaveth to the roof of his mouth for thirst, the children ask bread, and no man breaks it unto them.* Well fare that late bloody Tyrant in this particular, that when he was resolved to murther our late gracious Soveraign, yet he had this care of his soul, not to forbid him the ghostly comfort of this blessed Sacrament.

Marcus the Emperour going through *Palestine* towards *Alexandria*, and observing the tumultuousnes of the Jews, cryed out, *O Marcomanni! O Quadi! O Sarmatæ! tandem vobis inquietiores inveni:* And in like manner may we cry out, O ye Anabaptists, and Katabaptists! O ye Ranters and Seekers! O ye

Familists and Quakers! I have found now men and that amongst the Clergy, more bloudy, more inhumane, more cruel then the most barbarous wretch amongst that cursed crue of Phanaticks! O ye merciless hard-hearted Nurses, thus to starve sorded poor creatures committed to your charge, especially since you were so well paid for their nursing. Before the Israelites were to enter into *Canaan*, they were to eat the Passeover, *Josh.* 5. 10. As ever you hope, you or your people, to enter into the heavenly *Canaan*, you must be receivers of the blessed Sacrament; for they who will not *drink* the *Cup of blessing*, shall *drink* the *Cup of trembling*; and they who *refuse* the Supper of the Lord, shall be for ever *kept* from the Supper of the Lamb.

But receiving is not sufficient, if carriage be not Christian. Better be absent than rudely present; for thats but a neglect of God, this a scorn of him. I shall therefore in the next place put you in mind of making this time a time of restoring too, in respect of due *reverence* in GODS HOUSE and SERVICE. That the Patriarchs had set houses and places of Gods Worship, appears not onely by the set Altars and Groves; but by the speech of *Jacob*, *This place is no other than the House of God, and the gate of Heaven.* If there had not been set Houses, *Jacob* would not have compared this place to the House of God; neither would he have dedicated it by erecting a Statue and pouring oyl, had there not been solemn dedications of such Houses. And what reverence was done in such holy places, appears, both by the words of *Jacob*, *How fearfull and dreadfull is this place*; and by the command of God to *Moses* and *Joshua*, to *put off their shoes*; and by *Davids* speech, *I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards this holy temple*; and *O come let us worship*, &c. And all this they did without any command from God, but from the light of nature, , and by the received rule and tradition of the Church in all ages. And the same after them did the ancient Christians: *Salvian* relates the manner of their ingress into the Church; *We rush to the House of God, we prostrate our selves upon the ground*; and he reprehends them that did enter into the House of God *sine ulla penitus reverentia sacri honoris*; and in the same place complains, that less honour was shewed to the House of God, than to the house of a petty Judg: and *Chrysostome* saith, they enterd the Church ἀποκλίνοντες τὴν κεφαλὴν, *bowing their heads*: and *Isiodore Hispalensis* layes down this rule, That if any came late after Prayers were begun, *adoret prius postea attendat.* And it was the constant practise of the Christians to bow towards the East, for which they were calumniated as *Adoratores Orientis*, as worshippers of the East; And such as resorted to the Church of St. *Peter*, and St. *Paul*, are said, *Adorare ad limina Apostolorum.* And with the same reverence did they go out of the Church, κλίνοντες τὰς κεφαλὰς, as it is in the Liturgy of St. *Chrysostom* in the very conclusion of it; after the same manner that the Jewes did at their departure out of the Temple, as appears

pears 2 *Chron.* 29. 28. and *Ezek.* 46. 2. whose incurvation was the space saith *Maymonides*, while a man might say, *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.* And certainly, as it is a great condiscention in God, to accept of the same expression of reverence which we give unto men, so it is a great neglect and contempt of God in us, if we will not give that unto him which we do give to our betters.

Tertullian saith, We pray *manibus expansis quia innocuis, capite nudo quia non erubescimus*; and S. *Basil* gives this Testimony of *Gregory Thaumaturgus*, That he never *covered his head in the Church*; Why so? *Because he was* (saith he) a *true Scholler of the Apostle*, who tells us, *that every* MAN PRAYING OR PROPHESYING *having his head covered, dishonoureth his head:* And the man ought not to cover his head, inasmuch as he is the image and glory of God. But how different is this from our practise? How do men rush into Gods House without any reverence, and are almost at the upper end, before they think of their Hats? How do they sit like Quakers with their Hats nailed to their heads, while the Preacher is delivering to them Gods Message with his head uncovered: So that should a Turk or an Infidel come into our Churches, he would by our behaviour take this place for a Theater, where the poor Parson is brought in like *Sampson*, to make the Lords of the *Philistins* with their Hats on, some sport and pastime. Sure I am, most of our people carry themselves in the Church as if it were not Gods House, or as if the Master of the House, were from home, and come with boldness sufficient to the Throne of Grace: And no marvel, if they be so rude, when as the Minister himself hath no more respect of that sacred Table, then of a Dresser-board, but lets it be exposed to the Prophanation of Boyes, and the pollution of Dogs: But let all such Clergy men lay to heart the saying of an Italian Bishop; *God in that holy Table which he finds full of dust, doth write down the faults of the careless Churchman.* I shall conclude this with the eighteenth Canon of our Church; to which I refer you, and of which I expect an account from you.

And if Holiness become Gods House, much more doth it those living Temples, the PRIESTS themselves: Let me therefore call upon you to make it a time of restoring for that too; namely HOLINESS, *and blamelessness in your lives and conversations*: This should be written in our foreheads, *Be ye pure, ye that bear the vessels of the Lord:* And why doest thou *take my word into thy mouth* (saith God) *seeing thou hatest to be reformed.* Disorderliness is a spot in any coat, but a stain in the linnen Ephod; *Nuga in ore sacerdotum sunt blasphemiæ*, Such as are but vain words in another mans mouth, are blasphemies in a Ministers: *Præsulis vitium non quam optimum esse*, Its vice enough in a Clergyman, not to excell others in vertue, let us therefore labour to be such as *Gerhard* the Monk, of whom S. *Bernard* speaks, *Non in maximis tantum sed in minimis maximus erat:* Let us make good the proceeding of that old Argument, *Sacer-*

dos

dos est, non fallet; and let every Minister be like *Jonah* the son of *Amittai*, the sons of *truth*, as some are called the sons of *thunder*: And if any faults be objected against us, it will be some part of satisfaction, if in humility we can answer as S. *Austin* did the Donatists, *Possunt haec veraciter dici & nostra & vestra, quae si utrisque nostrum disputent, utique nostra, utique vestra sunt.*

And one particular let me warn you of, not to to busie your selves about farming and grazing, and such worldly imployments; for though in the late hard and miserable times, the Clergy might be excused for making use of those thrifty sayings of the Jewish Rabbies; *Quis legem aut discit, aut docet, si farina desit?* and *bona est doctrina legis cum via terrae*: yet now that the Churches maintenance is restored, let them bid adieu to their Farms and Oxen, their *oves & boves*, and addict themselves wholly to *feed the flock of God committed to their charge*; Your title in Greek implys a contradiction to earthlines; ἄγιος in that Language is all one as *unearthly*. And your name of *Stars*, intimates, that you are not to intangle your selves with worldly affairs and imployments; for though the hands and the feet may without any great inconveniency be dealing in the dust, and padling in the dirt, yet the eye cannot without damage or danger admit ought of either. And indeed, if you consider that great weight and charge laid upon you, you will find but little time for such *Paerga* and impertinencies: If God think it work enough for an Angel to keep one soul, how vigilant ought they to be, who have the charge of many. You are Intelligencers, your Parish is the Orbe wherein you should continually move; you are the Sentinels, your Parish is the Watch-tower, where you are constantly to stand upon your duty; you are Candles, your Parish is the Candlestick wherein you are to shine as lights in the world; You are the Shepherds, your Parish is the Flock whom you are to feed, for whom you are to provide, of whom you are to take the oversight, to whom you ought to be an example, which you cannot well be unless you visit your people, κατ' οἴκους from house to house, and though the Church be your Center, yet your Parish is to be your circumference.

And now in the last place, If you would make the times of Restoring compleat; add one thing more, and that is the restoring of your PROCURATIONS: Though thus long you have detained them, and none said, *Restore*, yet now I hope you will not stick at them any longer, considering that, *Non remittitur, nisi restituatur*; and that if you had sooner furnisht me with those necessary supplies, I had been restored to you the sooner.

FINIS.

ARTICLES

To be enquired of within the

ARCHDEACONRY

OF

ESSEX,

By the Church-wardens and Sworn-men in every Parish.

And presentment to be made thereof to the ARCHDEACON.

With particular answers unto every Article.

LONDON,

Printed by *Richard Hodgkinson*, living in *Thames* street over against *Baynards* Castle, 1662.

The tenor of the Oath miniſtred to the Church-wardens and Sworn-men.

YE ſhall ſweare, that all affections, favor, hatred, hope of reward or gain, or feare of diſpleaſure or malice ſet a ſide, you ſhall upon due conſideration of the Articles given you in charge, preſent all and every ſuch perſon, of, or within your Pariſh, as hath committed any offence or fault, or made any default mentioned in any of theſe Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault or default, wherein you ſhall deale uprightly and according to equity: neither of malice preſenting any contrary to Truth, nor of corrupt affection ſparing to preſent any, and ſo conſeale the Truth, having in this action God before your eyes, with an earneſt zeale to maintaine Truth, and to ſuppreſſe Vice: So help you God and his faithfull promiſes in Chriſt Jeſus.

Articles to be enquired of within the Archdeaconry of *Essex*, for this present yeer of our Lord God 1662.

Articles concerning the Clergy.

1 Whether hath your Minister since his Majesties returne to the Crowne read the Constitutions set forth by his late Majesty, once in the yeer, upon some Sunday or Holiday, in the afternoon, before divine service: according as by the Canons he is bound.

2 Whether doth your Minister use to pray for the Kings most Excellent Majesty our gracious Queen Catharine, Mary the Queen Mother, the Duke of York, and all the Royall Progeny, giving unto him such stile and title of Supreme Governour in all causes, and over all persons, as well Ecclesiasticall as Temporall, as by law are due unto him, exhorting their parishioners to yeeld him obedience according to the same, and also in their said Sermons, doe pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons, according to the 55. Canon.

3 Whether since the time aforesaid to the prescript forme of divine service used by your Minister upon Sundaies, Holidaies, Wednesdaies, and Fridaies, according to the book of Common-Prayer. And whether doth your Minister only observe all the orders, rites and ceremonies prescribed in the said book of Common Prayer: as well in reading publick prayers, the Litanie, as also in administring the Sacraments in such manner and

ſorme, as by the book of Common Prayer by law now eſtabliſhed is inſoyned.

4 Whether doth your Miniſter adminiſter the holy Communion ſo often, and at ſuch time, as that every Pariſhioner may receive the ſame, at the leaſt thrice in every yeer, whereof once at Eaſter, as by the book of Common Prayer is appointed. And whether doth your Miniſter receive the ſame himſelf on every day that he adminiſtreth it to others, kneeling at the ſame, and adminiſtreth it to none but to ſuch as doe kneele at the receiving thereof, & uſe the words of the Inſtitution according to the book, at every time that the Bread & Wine is Conſecrated, in ſuch manner and ſorme as by the proviſo of the 21. Canon is directed, or wherein is he faulty, & whether is warning given by him before hand for the Communion as the Canon requireth.

5 Whether hath your Miniſter admitted any notorious offenders, or ſchiſmatickes to the Communion: without ſatiſfaction, by due courſe of law before inſoyned them; or rejected any from the Communion, who were not by publick preſentment or other open ſcandall infamous, and detected of ſome notorious crime by common Fame publiſhed in the pariſh.

6 Whether the Miniſter, together with the Church wardens and Ouerſmen, do take diligent heed and care, that not only all and every of your own Pariſhioners do receive thrice in every yeer, as aforeſaid: but alſo that no ſtrangers of any other pariſh do forſake their own Miniſter and pariſh, to receive with you contrary to the 28. Canon.

7 Whether doth your Miniſter uſe to ſign the children with the ſign of the croſſe when they are baptized, according to the book of Common Prayer, and whether he hath deferred, or willfully refuſed to baptize any infant in his pariſh being in danger, having been duly informed of the weaknes thereof, and whether the child hath died by his default without baptiſme, contrary to the 68. and 69. canons.

8 Whether is your Miniſter continually reſident with you upon his benefice: or for how long time hath he been abſent, & where is he reſident for the moſt part, and what other benefice hath he.

9 Whether doth your Miniſter, being a Preacher, preach uſually according to the conſtitutions, either in his own cure with you once every Sunday, or elſe in ſome other Church or

Chappell

Chappell nere adioyning, where no Preacher is, or how hath he been negligent in that behalfe.

10 Whether is your Minister a Preacher allowed: if so, then by whom: if no, whether doth he procure Sermons to be preached among you once in every month at the least by such as are lawfully licensed, or doth contribute towards a licensed Preacher, if his living will beare it.

11 Whether hath your Minister another benefice: and whether doth he supply his absence by a Curate, that is sufficiently licensed to preach in that cure of his, whereone he himself is not resident: or otherwise in case he do not find a preaching Minister there, by reason of the smallnesse thereof whether doth he preach at both his benefices usually himself.

12 Whether is your Curate licensed to serve by the Bishop of this Diocese or by any other, and by whom: whether doth your Minister or Curate serve more cures then one, contrary to the 48. Canon. If so, then what other cure doth he also serve.

13 If your Minister be not licensed to preach as aforesaid, whether doth he read homilies, or take upon him to expound the Scriptures either in his own cure or elsewhere, contrary to the 49. Canon: If so, then you are to present him, and specifie the place where he so hath preached.

14 Whether hath any person been admitted to preach within your Church or Chappell within these two yers past but such as you have well known to be sufficiently licensed: whom have you so admitted: you shall present their names, and how often have any such been admitted to preach, and by whose procurement: if he were licensed, then by whom he was licensed: And whether have they, or any other preacher in your Church, not being soberly and decently apparrelled according to the 74 Canon.

15 Whether doth your Lecturer and Preacher read divine Service, and administer the Sacraments in his own person twice every yer, observing all the ceremonies in the book of Common Prayer established, according to the 76 canon.

16 Whether doth your Minister every Sunday and Holiday, before evening prayer, for halfe an houre or more examin and instruct the youth, and ignorant persons of his parish, in the ten Commandements, the Articles of beliefe, and the Lords

Prayer

Prayer, as also in the Catechisme set forth in the book of Common prayer, whereby the Children of the parish may be prepared for confirmation, according to the 90. Canon.

17 Whether hath your Minister without licence from the Archbishop the Bishop of the Diocess, his Chancellor, or from this Court, solemnized marriage betwixt any parties, the Banes being three severall Sundaies or Holidaies first published, in time of divine service, in the severall Churches or Chappels of their severall abode, according to the book of Common prayer, and the 62 Canon: and that also betwixt the houres of eight and twelve in the forenoon, contrary unto the 102 Canon.

18 Whether doth your Minister upon Sundaies at morning prayer, declare unto the Parishioners what holidayes and fasting dayes are appointed to be kept the weeke following, according to the 64 Canon, whereby they may be put in mind to prepare themselves accordingly, and to repaire to Church to publick prayer, as by law they are bound.

19 Whether doth any Minister in the Rogation dayes, use the perambulation of the circuit of the Parish appointed by law, and in the same perambulation, move the people to give thanks to God for his benefits, using such Psalmes, Prayers, Homilies, as are to that end set forth.

20 Whether doth any man (being neither Minister nor Deacon) read Common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme, or solemnize matrimony, or take upon him to practise any other ministeriall duty in the Church, then is prescribed to be executed particularly by such, as are either Ministers, or Deacons, & what is his name that so doth.

21 Whether doth your Minister being a Preacher, endeavour and labour diligently with mildnesse and temperance to conferre with, and there by to reclaim the popish Recusants in his Parish from their errors, if there be any such: and whether is he painfull in visitation of the sicke, according to the book of Common prayer, and the Canons in that case provided.

22 Whether is your Parson, Vicar, Lecturer, or Curate too much conversant with, or a favourer of Recusants, whereby he may be suspected not to be sincere in religion.

23 Whether

23 Whether hath your Minister, or any other taken upon him the place of a Minister, preached, baptized children (unless in case of necessity) solemnized marriage, churched any woman, or ministred the holy Communion in any private house or houses: if so, then where, whom, and how often hath he so offended in any of the premises.

24 Whether hath your Minister taken upon him to appoint any publick or private fasts or prophecies, not approved and established by law or publick authority: contrary unto the 72. Canon.

25 Whether hath your Minister since his said Predecessors return or any other person or persons within your parish used to meet in any private house or other place, and to have private conventicles, contrary to the 73. Canon: if so, then you shall present them all or every one of them, or at least as many as you know.

26 Whether doth your Minister use such decency and comliness in his apparel, as by the 74. constitution is injoyned him, as well at home as when he goeth abroad.

27 Whether do you know in your parish, any that having heretofore taken upon him or them, the order of Priesthood or of a Deacon, hath since relinquished the same, and betaken himself in the course of his life as a Lay-man. If so, then you shall present his name and the place of his abode.

28 Whether is your Minister noted or defamed to have obtained his Benefice by Simonie, or reputed to be an incontinent person, or doth keep any man or woman in his house, that are suspected either to be of evill religion or bad life, himself to be a common drunkard, or to be a common hunter of Taverns, Alehouses, or other suspected places, a common gamester or player at dice, or other unlawfull games, a common sweerer or notorious person, or faulty in any other crime punishable by Ecclesiasticall censures, whereby he is offensive, and scandalous to his function or ministry.

29 Whether doth your Minister use the form of thanksgiving to women after their childbirth, and whether hath he admitted any thereunto that was begotten with child in adultry or fornication, without license of his Ordinary, and whether have any married wives refused to come to Church, according to the book of Common prayer, to give God thanks, after child birth:

If

If any be faulty herein, you shall present their names.

30 Whether since his Majesties return doth your Minister baptize any children in any Bason, or other vessels then the ordinary Font being placed in the Church, according to the 81. canon, or doth use to put any bason into it.

Articles concerning the Church.

WHether have you in your severall Churches and Chappels the book of Constitutions or Canons Ecclesiasticall, ready to be read by your Minister, according to his Majesties pleasure, published by his highnesse authority under the great Seale of England,

2 Whether is there in your Church or Chappell, one parchment Register Book, provided for Christnings, Marriages, & Burialls: and whether is the same duly and exactly kept, according to the constitutions in that case provided, and a transcript thereof brought in yearly within one moneth after Easter, into my Lord Bishops principall Registers office,

3 Whether have you provided the Book of Common Prayer lately commanded by his Majesties authority onely to be used, and the book of Homilies, and two Psalters: and whether have you in your Church or Chappell a Font of stone set up in the ancient usuall place: a convenient and decent Communion table standing upon a frame, with a Carpet of Silk, or some other decent stuff, and a faire Linnen cloth to lay thereon at the Communion time: and whether is the same then placed in such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and administration, and that the great number may communicate: and whether are the ten Commandements set upon the East end of your Church or Chappel, where the people may best see and read them.

4 Whether have you a convenient seat for the Minister to read service in, together with a comly Pulpit set up in a convenient place, with a decent cloth or Cushion for the same; a comely large Surplice, a faire Communion Cup of Silver, & a cover agreeable for the same, with all other things and ornaments necessary for the celebration of divine Service, and administration of the Sacraments, and a strong chest for the alms

of

e poor, with three locks and keys, and another chest for keeping of the ornaments of the Church and Register Book.

How many Bells are there at this present hanging in the lfree of your Parish Church. And how many have there been retofore: whether any of your said Bells have been taken lone and sold, or made away: and what other Church goods s now wanting in your Church.

6 Whether are your Church or Chappels with the Chancels hereof, and your Parsonage or Vicarage house, and all other ousing thereto belonging, in good reparations, decently and omely kept, as well within as without: the seates well aintained, your Church-yards well fenced and kept without ouse, according to the 85. Canon: if not, then through whose efault, and what defects are? All these things in these Articles, to be prepared, according to the Canons under the title apertaining to Churches.

Articles concerning Schoolmasters.

Whether the Schoolmaster or Schoolmasters within your parish, openly or privately, in any Noble or Gentlemans house, or in any other place, be of good and sincere religion, life and conversation, and be diligent in the teaching & ringing up of youth: and whether they haue been examined, llowed and licenced for schoolmasters, by the Ordinary in that ehalfe: and how many severall Schoolmasters have you, and what be their names?

2 Whether your Schoolmaster or Schoolmasters doe themselves receive the holy Communion as often as they ought to oe: and whether doe all their Schoollers which be of age sufficient, and of capacity by instruction, to receive the Lords Supper, come to the Communion either in your Church, or where their parents dwell, once every yeer, and be diligent to heare Common prayer.

3 Whether the schoolmaster or schoolmasters, either private or publick, doe teach their schoollers the Catechisme authorized by publick authority, at the least once every week, and doe instruct and examine them in the same, or doe teach any other catechisme, and what catechisme it is that they doe so teach.

4 Whether your schoolmaster or schoolmasters, or any of them be known or suspected to read unto their schoollers privately any unlawfull books, or privately to instruct them in their

young years, either in popery, superstition, prophanenesse, or disobedience, contempt to his Majesty, and his lawes Ecclesiasticall by publick authority allowed.

5 What Recusant Papists are there in your parish, and whether doe they, or any of them kæp any schoolmaster in their house, which cometh not to Church to heare Divine service and receive the Communion; what is his name, and how long hath he taught.

6 Whether the Schoolmaster or Schoolmasters within your parish, doe teach his or their Scholliers any other Grammer then that which is called the Kings Grammer, set forth by the authority of King Henry the Eight, teaching the prescript forme thereof, whereby the Scholliers may perfectly understand their Grammer rules and constructions.

Articles concerning Parishioners, and others of the Laity.

WHether is there any within your parish, that hath or doth impugne the Kings Majesties supremacy and authority in causes Ecclesiasticall, or doe any way or in any part impeach the same, being restored to the Crowne by the lawes of this Realme established in that behalfe.

2 Whether is there any in your parish that denieth the Church of England, by law established under the Kings most Excellent Majesty, to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles.

3 Whether is there any in your parish, that doe impugne or speake against the rites and ceremonies established in the Church of England, or the lawfull use of them: you shall present their names.

4 Whether are there any in your parish, that doe impugne the government of the Church of England, under the Kings most Excellent Majesty, by Arch-bishops, Bishops, Deanes, Archdeacons, and the rest that beare office in the same, affirming that the same is Antichristian or repugnant to the word of God.

5 Whether is there any in your parish, that impugne the forme of consecration and ordaining of Arch-bishops, Bishops, Priests or Deacons, affirming that the same is repugnant to the word of God, or that they, who are so ordered in the same forme, are not lawfully made.

6 Whether is there any in your parish that doth hold or frequent any conventicles or private meetings, and there doe con-

ser

fer or agre upon any private orders, other then such as are by the canons set forth by publick authority, to be by them or any others in Church government observed.

7 Whether any persons have lurked or tipled in Taverns or Alehouses, on Sundaies or other Holydaies, or used his or their manuall craft, trade, or kept their shops open upon the said dayes or any of them, especially in the time of Divine service.

8 Whether are there in your parish, that doe or have prophaned (since his Majesties last generall pardon) the Lords day called Sunday or other Holiday, contrary to the orders of the Church of England prescribed in that behalfe.

9 Whether hath any person in your parish quarrelled, stricken, or used any violence unto, or with your Minister, or any other in the Church or Church-yard, or used himself disorderly in the Church, by filthy and prophane talke, or any other rude and immodest behaviour.

10 Whether is that due reverence and humble submission used in your Church or Chappell, in the time of divine service, as by the 18. constitution is prescribed: and whether each one in the Church or Chappell, doe apply and order himself there in time of divine service, as by the latter part of the same constitution is most commendably enjoyned.

11 Whether the Churchwardens and Questmen from time to time doe their diligence in not suffering any idle persons or loyterers to abide either in the Church-yard or church-porch in service or sermon time, but causing them either to come into the church to heare divine service or to depart, and not to disturbe such as are hearers there.

12 Whether the Churchwardens doe provide against every Communion with the advice of the Minister, a sufficient quantity of fine white Bread, and of good and wholesome Wine for the number of the Communicants that shall receive, and that to be brought in a cleane and sweet standing Pot of Pewter or other pure mettle?

13 Whether have any in your parish beeu Godfathers or Godmothers to their own Children? or whether your Minister, or any Godfathers or Godmothers have used or doe use any other forme, answer, or speech in Baptisme then is in the book of Common Prayer appointed?

14 Whether is there any in your parish, that doe refuse to

have their children baptized, or themselves to receive the Communion at the hands of your Minister, because he is no preacher? you shall present their names.

15 Whether do all Fathers, Mothers, Masters, and Mistresses, cause their children, servants, and apprentises, to come to the Catechisme, upon the Sundaies and Holydaies before evening prayer to hears and to be instructed and taught therein: and those that doe not their duties herein, you shall present their names.

16 Whether have you or your predecessors Churchwardens there, suffered since the last pardon, any playes, feasts, banquets, churchales, drinkings or any other prophane usages, to be kept in your Church, Chappell or Church-yard.

17 How many inhabitants within your parish, men or women, above the age of 16. years doe refuse to frequent divine service established by publick authority of this Realme, or to receive the holy Communion, or are negligent therein.

18 Whether do any of the Inhabitants of your said parish entertain within their house, any sojourners, lodgers, or any common resorters and guests, who refuse to frequent Divine Service, or receive the holy Communion as aforesaid: what be their names: of what quality or condition are they?

19 Whether are any Recusants of insolent behaviour not without publick offence: that doe boldly busie themselves in seducing and withdrawing others, either abroad or in their own families, by instructing their children in a contrary Religion, or by refusing to entertain any, especially in place of greatest service, or trust, but such as concurr with them in their Opinions of Religion, and what be their names that so doe.

20 Whether were you the Churchwardens and Questmen chosen by the consent of the Minister and Parishioners in Easterweek, according unto the 89 and 90 canons, and whether have the Churchwardens before you given up a just account for their time, and delivered to you their successors, whatsoever money or other things of right belonging to the church, which was in their hands according to the 89 canon.

21 Whether doe all persons above the age of fifteen years usually resort to hear divine service upon Sundayes and Holydaies approved, and whether hath each one of your Parishioners, being above the age of fifteen years as aforesaid, received the holy com-

Communion three a yeer, chiefly once at Easter in your parish Church kneeling, if no, then you shall present their names, which have not so done.

22 Whether have you a fit Parish Clarke aged twenty yeers at the least, of honest conversation, and sufficient for reading and writing, and whether he be paid his wages without fraud, according to the most ancient custome of your parish: if not, then by whom he is so defrauded and denied, and whether he be chosen by the Parson or Vicar, or by whom, according to the 91. Canon.

23 Whether have any in your Parish since his Majesties returne been married within the prohibited degrees, forbidden by the law, and expressed in a certain Table, published by Authority in the yeer Anno one thousand five hundred sixty and three? If so, then you shall present their names, and whether have you the said Table publickely set up in your Church, and fastened to some convenient place?

24 Whether doth any heretofore divorced, keep company with any other at bed and board as man and wife? what be their names? when and where they married: and how long have they so continued.

25 Whether have you any in your parish to your knowledge or by common fame and report which have committed adultery, fornication or incest, or any bawds, harbourers or receivers of such persons, or publickly suspected thereof, which have not been publickly punished to your knowledge? If so, then with whom: and whether are there any which are by common fame and report reputed and taken to be common drunkards, blasphemers, of Gods holy name, common and usuall swearers, filthy speakers, railers, sowers of discord amongst their neighbours; or speakers against Ministers marriages, Usurers, contrary to the statute made in the 37. yeare of Henry the Eight. Symoniacall persons, fighters, brawlers or quarrellers in Church or Church-yard? you shall not faile to present their names.

26 Whether since his Majesties returne have any in your parish received or harboured any woman gotten with child out of wedlock, and suffered them again to depart without penance, first inflicted upon them by the Ordinary: you shall truly present as well the party harbouring as harboured and who is suspected to have committed incontinency with her.

27 Whether

27 Whether any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your parish, for a season is now returned againe, or in what place else, is he or she now abiding, to your knowledge, or as you have heard, you shall not faile to present the whole truth in that behalfe.

28 Whether there be any person or persons, Ecclesiasticall or Temporall within your parish that have retained and kept in their custody or that read, set, utter, disperse, carry or deliver to others any English or Latine books or libels, set forth either on this side or printed beyond the Seas, by Papists or Sectaries, against the Kings Supremacy in causes Ecclesiasticall, against true Religion and Catholick doctrine, now publickly professed in this Church or the government or discipline of the Church of England, now within this Realm received and established by Common Authority, and what their names and Sirnames are.

29 Whether there be any in your parish who are known, or suspected to conceale or keep hidden in their houses any Masse books, portiffes, Breviaries, or other books of Popery or superstition whereby the people are seduced.

30 Whether there be any Inkepers, Alewives, Victuallers, or Tiplers, that suffer or do admit any person or persons in their houses to eate, drinke, or play at dice, cards, tables, bowles, or such like games in the time of Common Prayer or Sermon on Sundayes, or Holydayes: or any Butchers, or other that commonly use to sell meat or other things in the time of Common Prayer, preaching or reading of Homilies?

31 Whether hath your Minister or any of your parish without the consent or privity of the Ordinary, caused any to do penance or be punished either openly: or otherwise for any crime punishable by the Ecclesiasticall lawes onely, and what be the names of the parties that have been so punished, and in what manner.

32 Whether there be any in your parish who will come to heare the Sermon, but will not come to the publick prayer appointed by the book of Common prayer, making a schisme or divilian (as it were) betwixt the use of publick prayer, and preaching; and whether there be any who being present at pblick prayer, doe not devoutly and humbly kneele upon their knees, at such times as by the book of Common prayer they are appointed; to wit, when they make a generall confession of

their

their sins: when all prayers and collects are read, and at the receiving of the holy Communion &c. and what are their names that have at any time shewed themselves undutifull and unreverent in that behalfe.

33 Whether there be any married woman or others within your parish, which after child birth, refuse or contemn to come to the Church to give God thanks for their safe delivery, and to have their prayers publickly appointed in that behalfe by the book of common prayer.

34 Whether any within your parish, do resort into barnes, fields, woods, private houses, or to any extraordinary places for exposition of Scriptures or conferences together: or that be drawers, or perswaders of others to any such Schismaticall conventicle.

35 Whether any doe kep their children unbaptized longer then is convenient, unlesse that it be for urgent occasion: and whether any doe carry their children from the parish they are borne in, to other parishes to be baptized, and so refuse their own parish: or doe bring Strange Ministers into their own houses, to baptize their children privately, according to their own fantasies.

36 Whether doe you know of any other matter of Ecclesiasticall cognizance, worthy the presentment in your judgment above not expressed, which you hold fit to be reformed, and if you doe, you shall likewise present the same by virtue of your oathes.

37 Whether doe you know of any within your parish, that refuse to pay towards the support or repaire of your parish Church, or the due and necessary Ornaments of the same, if you doe you shall present the same.

FINIS.

ARTICLES

TO BE

ENQUIRED OF

Within the

Commissariship

OF

VVESTMINSTER.

BY THE

Church-wardens and Sworne-men
in every Parish.

AND

Presentments to be made thereof to the
Commissaries Court.

Given *Anno Domini* 166

Dr Exon. Civilian

LONDON,
Printed for *Timothy Garthwait* at the Kings Head
in S. *Pauls* Church-yard, 1662.

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu shall Swear to enquire with your best diligence, and make true answer to the Articles in this Book; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

ARTICLES
OF
VISITATION and ENQUIRY
within the Commissariship of
WESTMINSTER.

TIT. I.

Concerning Churches, Chappels, with the Ornaments and Furniture thereunto belonging.

1. IS your Parish Church or Chappel in good and sufficient repair, both for the Roofe, Windows, Floor, and Seats?

2. Hath any part of your Church, Chappel, or Steeple been demolished or pulled down? what part, and how long since? or any of the Lead, Timber or Bells thereunto formerly belonging, any way imbezelled or sold, and by whom?

3. Is there a decent Font of Stone with a cover? and doth the same stand at or near the neather end of your Church, in such manner as anciently and usually Fonts have stood for the baptizing of children?

Is there a decent Communion-table in your Chancel, with a decent Carpet, and another Covering of white linnen, to be spread thereon at the time of the Administration of the Lords Supper? and have you a fair Chalice or Communion-Cup, with a Cover, and one or more Flagons?

4. Have you a convenient Seat or Pew wherein to read Divine Service, a Pulpit with a decent Cloth or Cushion, a large Bible of the last translation, and a book of Common-prayer lately published, Anno 1662. the book of Homilies set forth by Authority, and a printed table of the degrees wherein marriages are prohibited, and a book of Canons and Constitutions Ecclesiastical, and a decent Surplice and Hood? And are the Ten Commandments set upon the East end of your Church or Chappel?

5. Have you a Register-book in parchment of Christenings, Burials and Marriages? and is the same kept in all points according to the ancient use?

6. Have you a Book of Paper, to record the names and licenses of such Strangers as are admitted to Preach in your Church or Chappel? and do such Strangers subscribe their names? As also a third book for the Churchwardens accounts? as also a Chest with locks and keyes, wherein to keep the said Books, and the aforementioned Furniture?

Tit. II.

Concerning the Church-yard, the Houses, Glebes and Tythes belonging to the Church.

1. IS your Church-yard sufficiently fenced, and decently kept? Hath any person encroached upon the same, or made any door into it? and how long since?

2. Is the House of your Parson, Vicar, or Curate, and the Outhouses in good repair? have any of them been defaced or pulled down without license? have there been any encroachments made upon the same, or any of the ancient marks or bounds removed or changed? and by whom?

3. Have you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements or Cottages belonging to your Parsonage or Vicarage? As also a note of such Pensions, Rate-tythes, and Portions of Tythes, or other yearly profits (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom, as you know, or have heard?

Tit. III.

Concerning Ministers.

1. Is your Minister a Priest or Deacon, Episcopally ordained, according to the Lawes of the Church of England?

2. Hath he been legally Instituted and inducted into his Benefice? And did he within two months after his induction, publickly in the Church upon some Sunday or Holiday, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

3. Is he resident among you? how many weeks hath he been absent from you without urgent necessity?

4. Hath your Minister a Curate? Is he in holy Orders, and conformable to the Lawes of the Church? Is he allowed by the Ordinary?

5. Doth your Parson, Vicar, Curate, or Lecturer, if you have any, perform his Office in all things according to the Rubrick of the book of Common-prayer lately established, and the Act of Uniformity published therewith?

6. Doth your Minister at the reading Divine Service, wear a Surplice and Hood?

7. Doth he observe the Holy-daies and Fasting-daies, the Ember-weeks, and the yearly Perambulation in Rogation week, as is appointed by the Rubrick?

8. Is your Minister licensed to Preach? If so, doth he constantly (not having a reasonable impediment) preach one Sermon in your Church or Chappel every Sunday? or if he be not licensed, or be hindred, doth he procure one to supply his Office, by preaching or reading one of the Homilies?

9. Doth your Minister instruct the youth in your Parish in the Church Catechism, and prepare and present them to be confirmed by the Bishop?

10. Doth he neglect or delay to visit the Sick, or to baptize any Infant that is in danger of death? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother o their own Children?

11. Hath your Minister married ante persons without publishing the Banes on three Sundaies or Holy-daies, or hath he married ante in private

private houses, or not between the hours of Eight and Twelve in the morning, unless he had a license or dispensation so to do?

12. Hath your Minister taken upon him to appoint anie publick or private Fasts, Prophecyings or Exercises not appointed by Authority? Or doth he, or anie other, either Minister or Lay person hold anie Conventicles or Meetings in private houses within your Parish, for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving or Humiliation, contrarie to the Lawes and Canons in that case provided?

13. Is your Parson, Vicar, Curate or Lecturer, a man of a sober life and conversation? or is his carriage in anie kind disorderly or scandalous, and unbeseeming a Minister?

Tit. IV.

Concerning the Parishioners.

1. Is there any in your Parish that make profession of anie other Religion, than what is established in the Church of England? And that refuse to come unto the publick Assemblies, Prayers, or Service of the Church? If there be anie what are their names?

2. Is there anie person in your Parish, that lyeth under a Common fame, or suspicion of Adultery, Fornication, or Incest? Are there anie common Drunkards within your Parish, or common Swearers, or Blasphemers of Gods Name, or anie that are noted to be Railers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours?

3. Do anie of your Parish upon Sundaies or Holy-daies follow their bodily and ordinary labour, or permit their servants so to do? are anie Shops kept open, or wares sold? or do anie Vintners, Inn-keepers, or other Victuallers and sellers of Beer or Ale, suffer anie persons to tipple or game in their houses upon those days?

4. Doth every person in your Parish duely resort to your Church or Chappel upon Sundaies and Holy-daies, and there decently and orderly, as well during Divine Service, as Preaching the Word of God, demean themselves reverently, uncovering their heads, kneeling at Prayers, standing up when the Creed and Gospel are read?

5. Is there anie in your Parish that refuse to send their Infant-children to be baptized in the Church, unless in case of urgent danger? or do they send them to be baptized in other Parishes? or are they baptized after

after other forme than is appointed? or are they kept unbaptized longer than is allowed? or is there anie Infants or more aged persons as yet unbaptized?

6. Is there anie person in your Parish of 16 years of age who doth not receive the Sacrament three times in the year, of which Easter is alwaies to be one? Doth anie refuse to receive it kneeling, or resort to other Parishes? or do anie Strangers come to your Parish Church to receive it?

7. Are there anie in your Parish that be denounced and declared excommunicate for anie crime committed? How long have they been so excommunicated? and do anie of your Parish kep society with them before they be reconciled to the Church, and absolved?

8. Are there anie living in your Parish, who have been unlawfully married, contrary to the Lawes of God? or any that being lawfully divorced have married again? or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

9. Are there any married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

10. Are there any that refuse to pay their duty for Easter offerings, or refuse to contribute to the Rates made for the repair of your Church or Chappel, or any thing thereunto belonging?

11. Do any refuse to bury their dead according to the Rites of the Church of England? and are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? or any Goods administred without a due grant from the Ordinarie? did anie dying in your Parish, or elsewhere, leave anie Legacy to your Church or Chappel, or to the use of the Poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

12. Is there any Strife and Contention among any of your Parish for their Pews or Seats in your Church? Have anie new Pews been erected in your Chancel, or in the the body of your Church or Chappel, without leave from the Ordinarie?

Tit. V.

Concerning Parish-Clerks, and Sextons.

1. HAve you belonging to your Church or Chappel a Parish-Clark, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing and singing? Is he chosen by your Minister, and doth he duely attend him in all Divine Services at the Church? Are his wages duely paid unto him? or who withholdeth the same from him?

2. Doth he diligently do his duty in keeping the Church clean and decent, in tolling and ringing the Bells before Divine Service, and when any person is passing out of this life, doth he upon notice, toll a Bell, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning School-Masters, Schools, Phisicians, Chirurgeons and Midwives.

1. DOth any man keep a publick or private School in your Parish, who is not allowed thereunto by his Ordinary? doth he teach his Scholars the Catechism of Religion set forth by Authority? doth he cause his Scholars upon Sundays and Holy-dayes orderly to repair to your Church or Chappel, and see that they behave themselves quietly and reverently during the time of Divine Service and Sermon?

2. Doth any in your Parish practise Physick or Chirurgery? or any woman taken upon her to exercise the office of Midwife, without Licence from the Ordinary.

Tit. VII.

Concerning Church-wardens and Side-men.

1. ARe the Churchwardens of your Parish yearly and duely chosen by the joynt consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

2. Have

2. Have the former and last Churchwardens given up their accounts to the Parish, and delivered up to the succeeding Churchwardens the moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

3. You are further to understand, That according to your Office, you are to provide against every Communion appointed in your Church or Chappel, a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants.

YOu also are to exhibit a Bill of Presentments to this Court, of all and every the Offendors in any of the matters mentioned in the precedent Articles, and therein to take the assistance of your Minister.

FINIS.

ARTICLES OF ENQUIRY,

(With some Directions intermingled)

FOR THE

Diœceſe of Ely:

In the second Visitation of the R. Reverend Father in God,

MATTHEW

Lord Bishop of that Diœceſe; *Anno Dom.* 1662.

Et Translationis suæ secundo Vicesimo Quinto.

London, Printed for *Timothy Garthwait* at the Kings-head in St. *Pauls* Church-yard, 1662.

The tenour of the Oath to be miniſtred to the Church-wardens, and any other of every Pariſh, that ſhall be ſworn to make Preſentments.

YOu ſhall ſwear, that you and every one of you ſhall and will truly conſider, and diligently enquire of every one of theſe Articles here given you in charge, and of all the branches thereof, and make true anſwer to all particulars therein demanded; and that all affection, or favour, or hatred, or hope of reward or gain, or fear of diſpleaſure, or malice of any perſon, and all other pretences ſet aſide, you ſhall and will preſent every ſuch perſon of your Pariſh, or within it, as hath committed any offence or fault, or made any default mentioned in any of theſe Articles, or which is vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default; wherein you ſhall deal uprightly and fully according to the truth, neither preſenting, nor ſparing to preſent any contrary to the truth: Having in this action God before your eyes, with an earneſt zeal to maintain truth and vertue, and to ſuppreſs vice, and to diſcharge your own conſciences, So help you God, and the Holy Contents of this Book.

God ſave the King.

Articles to be enquired of in the Dioceſs of *Ely*, at the Viſitation, holden in the year of our LORD, 1662.

Chap. 1. Concerning Religion, Doctrine, and Church-Government.

ARe there any abiding in your Parish, or reſorting to it, who (as far as you know, or have credibly heard from perſons of deeper judgement) do at any time preach, teach, deliver, publish or maintain any hereſie, or any erroneous and falſe opinion accounted to be contrary to the Faith of Chriſt, or any ſentence, matter, or cauſe, which hath heretofore been determined, opened or adjudged to be hereſie by the authority of the Canonical Scriptures, or by the firſt four General Councels, or any of them, or by any other General Councel, determining the ſame to be hereſie by the expreſs words of holy Scripture? Or are there any which do deny or impugn any of the 39 Articles of Religion agreed upon in Anno 1562. and eſtabliſhed in the Church of England? And is the Declaration, which the bleſſed Martyr King Charles the firſt preſixed before thoſe 39 Articles, concerning the ſetling of the queſtions late in difference, duly obſerved by all within your Parish, according to His Majeſties commandment?

2 Be there any in your Parish that have denied, or perſwaded any other to deny, withſtand or impugn the Kings Majeſties authority and ſupremacy in cauſes Eccleſiaſtical within this Realm?

3 Be there any in your Parish that have affirmed, that the Form of conſecrating Biſhops, and making Prieſts and Deacons, as it is uſed in the Church of England, is not holy, right, true and lawful? Or that the Government of this Church under the Kings Majeſty by Archbiſhops, Biſhops, Deans, Archdeacons, and other Eccleſiaſtical Officers, is unlawful or Antichriſtian?

4. Is there in your Parish any that hath been, or is vehemently ſuſpected to have been preſent at any unlawful aſſemblies, conventicles, or meetings, under colour or pretence of any exerciſe of Religion? or do any affirm and maintain ſuch meetings to be lawful?

5 Be there any abiding in, or resorting to your Parish, that are commonly reputed to be ill affected in matter of the Religion professed in our Church, or taken to be Recusants, whether Papists, or other factious separatists, refusing to repair unto the Church to hear divine Service, and to receive the holy Communion? Or that have or do publish, sell or disperse, or conveigh to others any superstitious, seditious, or schismatical Books, Libels, or Writings, touching the Religion, State, or Ecclesiastical government of this Kingdome of England? Present their names, qualities and conditions, if you know or have heard of any.

6 Have any in your Parish spoken or declared any thing in derogation or depravation of the form of Gods worship, and the set form of Common Prayer prescribed and established in the Church of England, or in dislike of the Administration of the Sacraments, or of the Rites and Ceremonies set forth and prescribed in the Book of Common Prayer and the Canons Ecclesiastical? Or do any preach, speak, and declare that the Book of Common Prayer containeth any thing that is repugnant to the holy Scripture, or not meet to be used? Or do use any scornful words against those godly Sermons, called, the Homilies of the Church?

Chap. 2. Concerning Publick Prayer, and the Administration of the Holy Sacraments, &c.

HAth any in your Parish caused, procured or maintained any Minister, to say any common or publick prayer, or to administer the Sacrament of Baptism, or of the Lords Supper, otherwise or in any other manner, than is mentioned in the Book of Common Prayer? Or hath any interrupted, hindered, let, or disturbed the Minister in reading of divine Service, or administring the Sacraments in such manner as is mentioned in the said Book? Or hath any interrupted him in his preaching, or reading the Homilies?

2 Is the Sacrament of Baptism rightly and duly administred according to the form prescribed in the Book of Common Prayer; with due observation of all Rites and Ceremonies prescribed to be used in the same, without adding or altering of any part of any prayers, or interrogatories? Is the sign of the Cross every time used, and the Surplice never but worn in the administring of it?

3 Hath the administration of the Sacrament of Baptism been at any time deferred longer than till the next Sunday or Holiday, immediately following the birth of the childe? And do they all come to Church who bring a childe to be baptized, at, or about the beginning of divine Service? And is the baptizing performed immediately after the second Lesson?

4 Hath the Sacrament of Baptism been refused to be administred to any children born in, or out of wedlock, their birth being made known to the Minister of the Parish,

rish, and they offered unto him to be baptized? Or have any such children died unbaptized?

5 Have the Parents of the child baptized been at any time admitted to be Godfathers or Godmothers to the same? Or have any been admitted to be Godfathers or Godmothers to any child, before they have received the holy Communion? Or have there been admitted more (or less) than two Godfathers and one Godmother for a male child, and two Godmothers and one Godfather for a female? Or have any Godfathers or Godmothers used any other answers or speech in Baptism, than is by the Book of Common Prayer appointed? Or have they given to the children baptized any name that is abſurd, or inconvenient for so holy an action? Or hath any child been baptized since the return of our gracious Soveraign, without Godfathers, or Godmothers?

6 Have any children been baptized in private houses (except upon great necessity: and if so, what was the same?) or by any Lay-person, or Midwife, or Popish Priest, or by any other than your own Minister? And have all children which were privately baptized, if they lived, been afterwards brought to your Church, that the Congregation and the Minister of the Parish (in case they were not baptized by him) might be certified, whether they were lawfully baptized or no?

7 Have the children that have been born to any Popish or separatist Recusant in your Parish, been publickly baptized in your Parish Church, by your own Parson, Vicar, or Curate? Or by whom else were they baptized, or where, to your knowledge, or as you have heard? you are to give all the notice you can, both of them and of their Parents.

8 Hath the blessed Sacrament of the Lords Supper been duly and reverently administred in your Church or Chappel, so often, and at such convenient times, that at least thrice every year (whereof once at Easter) every Parishioner within your Parish, being of the age of 16 years or upwards, might receive the same?

9 Hath the said blessed Sacrament been delivered unto any, or received by any the Communicants within your Parish, that did unreverently either sit, stand, or lean; or that did not devoutly and humbly kneel upon their knees, in plain and open view, without collusion or hypocrisie?

10 Have any of your Parish, which are openly known to live in notorious sin without repentance; or any excommunicate persons or schismaticks, common and notorious depravers of the Religion and Government of this Realm (without unfeigned sorrow shewed by them for their impiety and wickedness) been admitted to be partakers of the holy Communion?

11 Hath any of your Parish been debarred from the said holy Communion without just cause, or without intimation presently given to the Ordinary or Bishop of the Diocese? Name every such person, and the person that debarred him, or them.

Chap. 3. Concerning the Church, the Furniture, and Poſſeſſions thereof.

HAve you a Pariſh Church and Chancel now ſtanding, and in uſe, or is the ſame prophaned, or demoliſhed in part, or in whole?

2 Have you in your Church or Chappel the whole Bible in the largeſt Volume, of the laſt tranſlation, the Book of Common Prayer of the laſt Allowance, and the two Books of Homilies, all well and fairly bound? And have you alſo in your Church the forms of the Divine Service, for the 5th day of November, and for the 30th day of January, and for the 29th day of May, and the Book of Canons or Conſtitutions Eccleſiaſtical; and is the Table touching the Degrees of Affinity and Conſanguinity (by Authority ſet forth Anno 1563) fixed in the Church for the publick view of all men?

3 Have you in your Church or Chappel a Font of ſtone ſet and faſtned in the ancient uſual place, whole and clean, and fit to hold water? A convenient and decent Communion Table, with a Carpet of ſilk, or ſome other decent ſtuff, continually laid upon the Table at the time of divine Service; and a fair linen cloth thereon laid at the time of adminiſtring the Communion? what did either of them coſt? What be they now worth in value? And is the ſame Table placed conveniently, ſo as the Miniſter may beſt be heard in his adminiſtration, and the greateſt number may reverently communicate? To that end doth it ordinarily ſtand up at the Eaſt end of the Chancel where the Altar in former times ſtood, the ends thereof being placed North and South? Is it at any time uſed unreverently, by leaning or ſitting on it, throwing hats or any thing elſe upon it, or writing on it; or is it abuſed to any other prophane or common uſe? Are there any ſteps or aſcents in your Chancel up to the Communion Table? Have you alſo a decent rail of wood (or ſome other comely incloſure covered with cloth or ſilk) placed handſomely above thoſe ſteps before the holy Table, near one yard high, and reaching croſs from the North wall to the South? (except by the order of the Dioceſan it be made with the ends returning unto the Eaſt wall) with two convenient doors to open before the Table: And if it be a Rail; are the Pillars or Balliſters thereof ſo cloſe, that dogs may not any where get in?

4 Have you in your ſaid Church or Chappel a convenient ſeat for your Miniſter to read divine Service in? Where and in what part of the Church doth it ſtand? how far from the Chancel? and which way doth the ſtanding thereof cauſe the Miniſter to turn his face, when he kneeleth therein at prayer? Have you alſo a comely Pulpit ſet up in a convenient place, with a decent Cloth or Cuſhion for the ſame? Have you a comely large Surplice? what coſt it by the yard? and how long have you had the ſame? Have you alſo a fair Communion Cup of ſilver, and a cover agree-

able

able to the same; a Flagon of silver or pewter, with all other things and ornaments necessary for the celebration of divine Service, and administration of the Sacraments? And have you a Chest wherein to put the alms for the poor, with three locks and keyes unto it; and another Chest for the keeping of the Books, and the Communion Vessels and Ornaments of the Church? Or where are they kept ordinarily?

5 In the said Chest have you a Register-book in parchment, wherein to register the Christnings, Weddings, and Burials? And is the same book written and kept in all points according to the Lxr Canon? And is the Christian name of the mother, as well as of the father, therein duly registred? And is there a transcript thereof transmitted every year into the Bishops principal Registry? Have you also a fair Paper-book, wherein every Preacher which is a stranger, and not your Parson, Vicar or Curate, is to subscribe his name, the day when he preached, and by whose authority he is licensed?

6 Is your Church or Chappel, with the Chancel thereof, as also the Vestry, and the Church Porch (if you have any) and your Parsonage-house or Vicarage-house, and all other houses thereto belonging, your Parish Alms-house and Church house, in good reparations? And are they imployed to godly and their right holy uses? And if any of them be ruinated and wasted, in whom is the default? And is your Church, Chancel, and Chappel decently and comely kept, as well within as without? and are the seats in them well maintained, and the bottoms of them either boarded or paved? the Steeple and Bels preserved, the windows in no part stopt up, but well glazed? the roof and wals clean, the whole floor kept paved, plain and even, and all things there in orderly and decent sort, without dust, rubbish, straw or litter, or any thing that may be either noysome or unseemly for the house of God? The Parishioners using none but Pewes and fast Mats in their seats to kneel upon, or for warmth in winter?

7 Are there any armes and furniture for souldiers, or other munition, ladders, buckets, timber, or any other implements for publick or private use, stored and kept in your Church, Vestry, Steeple, or any other part of the Church-buildings? How long hath it been so? And by whose authority or direction?

8 Is there any in your Parish that hath or doth refuse to contribute towards the reparation of your Church, or towards the provision of such things as belong thereunto?

9 Is your Church-yard or Chappel-yard enclosed and well fenced, and kept without abuse? and if not, whose is the default? Hath any person within your memory, or that you have credibly heard of, incroached upon the Churchyard, by setting up any kind of building or fence upon it, or by opening any door, gate or stile into it? Hath any used that place (consecrated to an holy use) prophanely or wickedly? Hath any used any chiding, brawling or quarrelling words, or stricken any person either in the Church or Churchyard? Hath any person behaved himself rudely and disorderly in either; or used any filthy or prophane talk, or any other rude and immoveſt

modeſt behaviour in them? Is there any ordinary paſſage uſed through the Church or any common walking therein, or carrying of burdens, or playing of children? Or have any other Plays, Feaſts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts, Leets, or Law-juries, Muſters, exerciſe of dancing, ſtool-ball, foot-ball, or the like, or any Fairs, or Markets, booths, ſtalls or ſtandings; or any other prophane uſage been ſuffered to be kept in your Church, Chappel, or Church-yard? Have any annoyed your Church-yard or the fences thereof, by putting in of cattel, by hanging up of cloathes, or by laying any duſt, dung, or any other filthineſs there? or by making water therein, eſpecially againſt the Church-walls? When graves are digged, are they made ſix foot deep (at the leaſt) and eaſt and weſt, and are the bones of the dead piouſly uſed, and decently interred again, or laid up in ſome fit place, as beſeemeth Chriſtians? And is the whole conſecrate ground kept free from ſwine and all other naſtineſs?

10 Doth your Clark or Sexton, or any Conſtable or Bayliff, or any other perſon (by occaſion or pretence of any ſecular office or ſervice whatſoever) at any time take upon him, within the Church or Church-yard to proclaim any Seſſions, or any other appearance, or to warn any Courts or other meetings, or buſineſs? or to cry any hawks, dogs, or other cattel, or any thing elſe: or to publiſh any Precepts, or other writings or Orders, for any Law-occaſion, or buſineſs whatſoever? for ſuch things ſhould rather be done in the market, or without at the Church-yard ſtile, unleſs by ſupreme authority it be otherwiſe commanded.

11 Are your Church-wardens careful to take ſpecial order, that no dogs of any ſort be at any time ſuffered to come into the Church, to the diſturbance of the divine Service, and the polluting of that holy place of the Chriſtian congregation? And do any of the inhabitants (of what condition ſoever) or of their company, bring their hawks into the Church, or uſually ſuffer their dogs of any kind to come with them thither, to the prophanation of the houſe of God, and his holy worſhip, and to the great ſcandal of our Chriſtian profeſſion?

12 What Legacies have been given to the uſe and benefit of your Church, and how have they been beſtowed? who hath received and detained them without due imployment? Doth any detain or imbezel, or hath ſold and made away any of the Church goods, or uſed or imployed them otherwiſe, than by Law they ought to do? Have you any Stock or yearly revenew belonging to the Church? what is it? how is it imployed?

83 Is your Church full, or vacant of an Incumbent? And if vacant, who receiveth the fruits thereof, and who ſerveth the Cure, and by what authority? And is it a Parſonage or Vicarage, and Preſentative or Donative? Or have you but a ſtipendary Prieſt only? what is the common value and means of his place known or reputed to be?

14 Is there in your Parish, or any where about you (that you know or have heard of) any Church, Chappel, or Oratory, now demoliſhed, or likely to be ruined, or that is converted to any private or ſecular uſe?

15 Hath

15 Hath any private man, or men, of his or their own authority (for ought you know) erected any pewes, or builded any new seats in your Church or Chancel? And what pewes or seats have been of late years new built, by whose procurement, and by whose authority? And are all the pewes and seats uniform therein, and so ordered, that they which are in them may all conveniently kneel down together in the time of prayer, and have their faces up Eastward, toward the holy Table? And also that men and women do not sit promiscuously together? Is the middle alley of the Church, or any of the other alleys or isles, or the body of the Chancel, built upon (in any part thereof) for the setting up of pewes or seats, or for the inlarging of any there adjoyning? Are there also any kind of seats at the East end of the Chancel above the Communion Table, or on either side up even with it? And is the Chancel fully divided from the body of the Church, and how, or in what manner?

16 Are there any privy closets, or close pewes in your Church? Are any pewes so loftily made, that they do any way hinder the prospect of the Church or Chancel, or that they which are in them be hidden from the face of the Congregation? What galleries also or scaffolds have you in your Church? How are they placed, and in what part of the Church? When were they built, and by what authority? Is not the Church large enough without them to receive all your own Parishioners? Is any part of the Church hidden or darkned thereby, or any of the Parishioners annoyed or offended by them?

17 Are any Tombs or Monuments for the dead suffered to be erected within the Church, without the good licence and approbation of the Ordinary first shewed to the Church-wardens? Are there any so made, that they cumber some room which may not well be spared; or trouble any seat or passage; or hinder the prospect of the Church or Chancel, or the light of any window; or be inconvenient to the Minister in executing any part of the divine Offices; or be so set up, as to give any scruple or offence to mens Christian devotions in their holy prayers and adoration? Are any other mean toyes and childish gew-gawes (such as the fonder sort of people prepare at some burials) suffered to be fastened up in your Church at any ones pleasure? or any Garlands and other ordinary funeral Ensigns to hang, where they hinder the prospect, or until they grow foul and dusty, withered and rotten? And is your Church-yard pestered and cloyed with frames of wood, piles of brick, or stones laid over the graves? Do any take upon them (as they please) to set up, or lay great stones there at the head and foot of any grave, without the Incumbents leave and the licence of the Ordinary?

18 Hath any in your Parish defaced, or caused to be defaced, or purloyned any Monuments or Ornaments in your Church, or any Inscriptions of Brass, any Lead, or Stones there, or any part of the Glass-windowes, or the Organs? When was it done, and by whom?

19 Hath any Recusant, Popish, or other, being lawfully excommunicate, or any other excommunicated person been buried in your Church or Church-yard, before absolution from that censure and excommunication, obtained? And if yea, then by whom, and when?

20 Be the profits, tithes, or any commodities Ecclesiastical, belonging to the Parsonage or Vicarage of your Parish, converted to the use and benefit of the Patrons, or of any other but the Incumbent, and by them received and detained? And how long haue they been so? And is there but a Curate or stipendary Priest kept in any place, where you haue heard, or do believe an Incumbent should be possessed, and what allowance hath he?

21 Is there any other Cure annexed to your Parish, or any Chappel of ease belonging to the same? How are they served, by whom, and upon what allowance? Is there any other kind of Chappel or Chappels within the precincts of your Parish? To whom do they belong? When were they erected? and when consecrated? Haue you in your Parish any house or houses, whereof any room is ordinarily used for Preaching, or saying the diuine Seruice, and administring the holy Communion? How long hath it been so? and by what authority or licence?

22 Haue you a true Terrier of all the Glebe-lands, Medowes, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tithes, within your Parish, or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in your said Parish, appointed by the Ordinary? And is it safely kept and preserued, and in whose hands? And hath there a true copy thereof, under the hands of the Minister and Church-wardens, been transmitted and laid up in the Bishops Registry, there to continue for a perpetual memory thereof? And if you haue no such Terrier yet made, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence, your Curate, are now appointed to make diligent inquiry of the premises, and to make, subscribe, and sign the said Terrier, and to bring in a true copy of it into the Bishops Registry, within three months after the receit of this book of Articles?

Chap. 4. Concerning the Ministers, Preachers, and Lecturers.

IS your Minister, Parson, Vicar, or Curate reputed to be a Graduate in either of the Universities, yea, or no? And if he be a Graduate, then of what degree is he? what is his Christian and Sirc-name?

2 Is your Minister a licensed Preacher, yea or no? And if he be licensed, then by whom? Doth he preach usually in his own Cure, or in some other Church or Chappel near adjoyning, where there is no Preacher, once euery Sunday? and how often hath he been negligent in so doing? Doth he also preach standing, and in his Tasfock and Gown (not in a Cloak) with his Surplice and Hood also, if he be a Graduate, and with his head uncovered? And if he be not a licensed Preacher, doth he take upon him in his own Cure, or elsewhere, to expound any Scripture, or matter of doctrine, or doth he keep himself only to the reading of Homilies published by authority; and

besides,

beſides, procure Sermons to be preached amongſt you, once every moneth at leaſt, by ſuch as are lawfully licenſed? And doth he or his Curate upon every Sunday when there is no Sermon, read ſome one of the Homilies preſcribed by authority, and before the ſaid Homily, uſe that form of exhorting to prayer (only) which is preſcribed in the fifty fifth Canon, and no other prayer of his own, either before or after it?

3 Is your Miniſter reſident with you upon his benefice? or if abſent, how long time hath he been ſo? and where is he reſident for the moſt part? And doth he in his abſence make allowance to the poor, and what allowance doth he make? Hath he any other Benefice, and doth he ſupply his abſence by a Curate ſetled and dwelling in your Parish, that is licenſed to preach, and what allowance doth he make to his Curate, and how often in the year comes he thither himſelf?

4 Is your curate licenſed by the Biſhop of the Dioceſe? And doth your Miniſter or Curate ſerve any more Cures then one? If yea, then what other Cure doth he ſerve, and how far are his Cures diſtant one from the other?

5 Hath any being no Prieſt, or Deacon, preſumed at any time (under pretence of being a Graduate, or a Scholar of the Univerſity) to read Common Prayers openly in your Church or Chappel; or to ſerve the Cure of your Parish, or to preach there? Hath any Deacon not having received the full order of Prieſthood, taken upon him alone to adminiſter the Communion in your Church or Chappel; You are to preſent the names of any that have herein offended, as far as you know or believe?

6 Doth your Miniſter, Preacher, or Lecturer duly read the Communion Service, commonly called the ſecond Service, at the Communion Table? Doth he begin his Sermon at any time, or part of the divine Service, but immediately after the Belief called the Nicene-Creed? Doth he before his Sermon uſe any form of Prayer which is of his private conceiving or collecting, and of his own inventing or choosing, or doth he contain himſelf within that briefe form only, which is preſcribed by the Church (in the 55. Canon) thereby only to exhort and move the people to joyn with him in Prayer for Chriſts holy Catholick Church, and for the Kings moſt excellent Majeſty (naming him and his Royal Titles) for the Queen,

for the Arch-biſhops alſo and the Biſhops; for the Counceil, the Nobility, the Magiſtracy, and Commons of the land, and to give thanks to God for the faithful departed out of this life? And then (this moving to prayer being done, as briefly as conveniently may be) doth he alwaies conclude it with the Lords Prayer?

7 Doth your Preacher or Miniſter at the cloſe of his Sermon, wholly forbear to uſe any kind of form of Prayer (not being preſcribed,) as alſo to pronounce the bleſſing (out of the Pulpit) wherewith the Church uſeth to diſmiſs the people? But doth he there conclude only with, Glory to God the Father, the Son, and the holy Ghoſt: and then coming from the Pulpit (if the Sermon were made within the Church or

Chappel) doth he, or whosoever then officiates, at the same place where he left before the Sermon, proceed to read the remainder of the divine Service, and at the close of all to give the Blessing, and not before?

8 Doth every Priest and Deacon in your Parish daily say the Morning and Evening prayer, either privately or openly, unless he be upon lawful cause hindered? Doth your Curate say the same daily in your Church or Chappel, with the tolling of a Bell before he begin? Especially doth your Minister or Curate do it on every Sunday and Holyday, and their Eves, and on the day of the conversion of Saint Paul, Saint Barnabies day, and every day of the holy Week next before Easter; as also on all Wednesdaies and Fridaies, at fit and usual times, according to the form prescribed in the Book of Common Prayer, in a reverent manner ever, and as audibly and distinctly as he useth to Preach? Doth he also read all those Psalms and Lessons, and no other, with the Collect, Epistle, and Gospel, which are appointed for the day? At the end of every Psalm do they stand and say, Glory be to the Father, &c. and doth he leave out and not read the Contents of the Chapters? After the Lessons, doth he use no other Psalm or Hymn, but those which the Book of Common Prayer hath appointed; Doth he read the Creed of S. Athanasius (called the Quicunque vult,) on all those daies for which it is appointed, and the Commination on Ashwednesday, adding the Litany on every Wednesday and Friday?

9 Doth your Minister and Curate at all times, as well in Preaching or reading the Homilies, as in reading the Prayers and the Litany, in administring the holy Sacraments, solemnization of Marriage, Burying of the dead, Churching of women, and all other offices of the Church, duly observe the Orders and Rites prescribed, without omission, alteration, or addition of any thing? And doth he, in performing all and every of these, wear the Surplice duly, and never omit the wearing of the same, nor of his Hood, if he be a Graduate?

10 Doth your Parson or Vicar having a Curate under him, notwithstanding read divine Service himself frequently and publickly at the usual times, both in the forenoon and after noon, in the Church which he possesseth? and doth he also administer both Sacraments every year in such manner, and with the observation of all such Rites and Ceremonies, as are prescribed in the Book of Common Prayer in that behalf? and how oft in the year hath he done it?

11 Doth your Minister, Preacher, and Lecturer, every year, of purpose and expressly (yet, not by way of disputation, but by plain conclusion and determination only) teach and declare the lawful authority which the King hath over the State, both Ecclesiastical and Civil; and the just abolishing all Popery and foreign power or jurisdiction over the same? And hath he made that Abrenuntiation of the late Scottish Covenant, as by Law is required to be made?

12 Hath your Minister, or any Preacher among you published in his Sermons any Doctrine which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published

Anno

Anno Domini 1562. Or hath he taught any thing, which he would have the people religiously observe and believe, but that which is agreeable to the Scriptures, and that which the Catholick Fathers and ancient Bishops have gathered out of that doctrine, according to the Canon, as you conceived, or have been informed by others of better judgement?

13 Doth your Minister go to the administration of holy Baptism, ever immediately after the second Lesson? Doth he always (at first) ask, whether the child be baptized or no? Afterward, doth he ever use and never omit, both to take the child in his hands, and also to make the sign of the Cross, so as to touch the childs forehead in making the same? doth he at any time publickly baptize but in the Font, or with any Bason, Bucket or Pail, or other vessel set into the Font? Hath he ever deferred, or willingly neglected, or refused to Baptize any infant within the Parish, being in danger of death, notice thereof having been given to him? And hath any child died without baptism, by his default?

14 Doth your Minister or Curate often admonish the people, that they defer not the baptism of their infants any longer, after they are born, than is prescribed, unless upon a great and reasonable cause, declared to the Minister or Curate, and approved by him; nor that they procure them to be baptized at home without great necessity.

15 Hath your Minister admitted any person to answer as Godfather or Godmother, at the Christning of a child, that hath not before received the holy Communion, and is not able to recite the Lords Prayer, the ten Commandements, and the Articles of Belief, and to answer to the same, being required? And doth he at the Font, as soon as he hath baptized any child, admonish them to bring the child to the Bishop to be confirmed, as soon as it hath learned the Catechism?

16 Doth your Minister, every Sunday and Holiday before evening prayer, half an hour or more, catechize and instruct the youth, and ignorant persons of your parish, both male and female, in the ten Commandements, the Articles of Belief, and the Lords Prayer? And doth he use for that purpose the Catechism set forth in the Book of Common Prayer, and diligently hear, instruct, and teach them in the said Catechism? Or what other Catechism doth he use either in publick or private? And be the youth and ignorant persons of your Parish sent in due time unto your Church, by them that ought to send them, to be catechized and instructed by the Minister? And if not, you are to present the names of those that make default in sending them, and of all those that use not to come, or care not to learn.

17 Are your afternoon-sermons (if there were wont to be any) turned into catechizing by question and answer, where and whensoever there is no great cause apparent to the contrary? And is this truly and sincerely performed without mockery, or in shew only, and so without any long or large discourse (Sermon-wise) upon the said questions and Answers? but only to explain the same in few and brief passages easie to be remembred?

18 Doth

18 Doth your Minister use to administer the holy Communion, at least thrice in the year (whereof once at Easter) to every parishioner in your Parish, that is sixteen years of age and upwards; and first to receive the same himself, kneeling, on every day that he administreth it to others; and to administer it to none but to such as do kneel at the receiving thereof? And doth he always use the words of institution according to the Book of Common Prayer, without alteration at every time, that the Bread and Wine is renewed? Doth he also use to deliver the Bread and Wine to every Communicant severally, and with his own hand, repeating to every one all the words appointed to be said at the distribution of the holy Body and Blood of our Lord JESUS, and upon no pretence (till the Church appoint otherwise) omitting any part of the words, or saying them all but now and then to many at once? And is there warning given by him to the Parishioners publickly in the Church, at morning prayer the Sunday before every time of his administring of the Holy Communion, for their better preparation thereunto?

19 Hath your Minister admitted unto the holy Communion any of his cure or flock, which he openly known to live in sin notorious, without repentance, or any that have maliciously and openly contended with their neighbours, before they be reconciled; or any Church-wardens, or Side-men, who having taken their oathes to present to their Ordinary all such publick offences, as they are particularly charged to enquire of in the Parish, have and do notwithstanding wittingly and irreligiously incurre the horrible crime of perjury, either in neglecting or refusing to present such publick offences, as they themselves know, or have heard to be committed within your Parish?

20 Hath your Minister at any time admitted unto the Communion any that refuse to be present at publick Prayers, or who are notorious depravers of the Book of Common Prayer, and administration of the Sacraments, or of the Orders, Rites, or Ceremonies therein prescribed; or of any thing contained in the thirty nine Articles, or in the Book of ordaining Priests and Bishops? Or who have spoken against or depraved his Majesties Soveraign Authority in causes Ecclesiastical, unless they and every of them do first acknowledge their repentance for their sin, and promise to do so no more?

21 Doth your Minister or Curate admit any to the Communion, before they can say their Catechism, and be confirmed?

22 Doth your Minister together with the Church-wardens and Quest-men take diligent heed and care, not only that all and every one of your own Parishioners do receive thrice every year; but also, that no strangers of any other Parish do come often and commonly to your Church, from their own Parish Church, or do there receive the holy Communion?

23 Doth your Minister, before the several times of administration of the Lords Supper, admonish and exhort his parishioners, if any of them have their Conscience troubled and disquieted, to resort unto him, or to some other learned Minister,

and

and open their griefe, that they may receive such ghostly counsel and comfort, as their conscience may be relieved, and by the Minister they may receive the benefit of Absolution, to the quiet of their Conscience, and avoiding of all scruple? And if any man confess his secret and hidden sins, being sick or whole, to the Minister, for the unburthening of his conscience, and receiving of spiritual consolation or ease of minde from him, Doth he the said Minister (or hath he at any time) by word, writing, or signe, openly or covertly, directly or indirectly, reveal and make known to any person whatsoever, any Crime or Offence, so committed to his trust and secrecy?

24 Hath your Minister solemnized the Marriage of any person under the age of twenty one years, without the consent of their Parents or Governours; or hath he married any, which do not audibly say and answer in all things appointed by the Liturgy; or any without a Ring, or in times prohibited; or without the Banes first published three several Sundayes or Holydayes in time of divine Service, in the several Churches or Chappels of their several abodes, except they brought him a special licence from the Arch-bishop or Bishop of the Diocesse, or his Chancellor so to do? And doth he begin in the body of the Church, and then go up to the Table, as is appointed? Also doth your Minister, so oft as there is any marriage, appoint to have a Communion? After the Gospel doth he say a Sermon (if he be licenced to preach) wherein to declare the office of man and wife, according to holy Scripture; or else doth he read that which the Church hath appointed to be read at Matrimony.

25 Doth your Minister use the form of thanksgiving for women after childbirth immediately before the Communion Service? Or hath he admitted thereunto any women begotten with child in Adultery or Fornication, without licence of his Ordinary?

26 Doth your Minister carefully look to the relief of the poor, and from time to time call upon his Parishioners to give somewhat according to their abilities, to godly and charitable uses; especially doth he enforce it upon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and upon their sick-beds, or when they make their will?

27 Doth your Minister or Curate resort unto such as be dangerously sick in your Parish (if he be sent for, or notice of their sickness being given unto him) to instruct or comfort them in their distresses, according to the order of the Book of Common Prayer, not omitting then especially to move them earnestly to liberality towards the poor?

28 If any being sick do desire the prayers of the Church, is it done at the time of divine Service after the three Collects? And according to the form in the Liturgy for the Visitation of the sick? And not only by giving their names to the Preacher, and mentioning of them in the Pulpit, before or after a Sermon?

29. Hath your Minister ever refused to bury any which ought to be interred with Christian burial, or hath he deferred the same longer then he should? Doth he go before the Corps to the Grave, and there say the whole service appointed, not omitting the Lesson or any other part? Doth he devoutly kneel when he saith the Prayers, and the Collects at burial? or hath he admitted any to Christian burial, which by the Lawes of the holy Church of this Realm, ought not to be so interred?

30 Doth your Minister, being a Preacher, well studied in divinity, and having any Popish Recusant, or other Recusant in your Parish, labour diligently with them from time to time to reclaim them from their errors? or otherwise is he over conversant with them or suspected to favour them?

31 Hath your Minister, (or any other taking upon him the calling of a Minister) preached, baptized children (except in case of necessity) solemnized marriage, churched any women, or ministred the holy Communion in any private house or houses? If yea, then where, when, and how often hath he done it?

32 Do you know, or have heard of any which are reputed to be Ministers (or of any other of the Laity, either Male or Female) that presume to make matters of Divinity their ordinary Table-talk? Or that under pretence of holiness and edification, take the liberty at their Trencher-meetings, or where several company (not being all of the same family) are assembled, rashly and prophanely to discourse of holy Scripture? Or amidst their cups, to dispute or determine any Articles of Faith and Religion, or touching any point of doctrine or Ecclesiastical discipline, at their own pleasure, and to their own phansie? you shall name the persons, times, and places, as far as you know or have heard, and can remember.

33 Doth your Minister every six moneths, in your Parish Church, openly in the time of divine Service, upon some Sunday, denounce and declare excommunicate by name, such as do persevere in the sentence of excommunication, not seeking to be absolved? And hath he said divine Service, whiles any excommunicate person hath been present in the Church? Or hath admitted any person, that hath been excommunicate, into the Church without a Certificate of his absolution from his Ordinary, under the seal of the office, and not by any note or Ticket only under the hand of the Register, or any other Clerk? Or hath he stayed or forborn to denounce any excommunication or suspension or absolution that hath been sent him from his Ordinary, further then the next Sunday or Holiday after receipt thereof under Seal?

34 Hath your Minister been at any private meetings or conventicles, to consult there, about the impeachment or depraving of the Doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the Government and discipline of the Church; or to practise any form of their own, either for worship or discipline?

35 Doth your Minister, upon Sundaies at Morning Prayer, declare unto the

the Parishioners, what Fasting-daies and Holy-daies are to be kept, the week following?

36 Doth your Minister in the Rogation daies go the perambulation of the circuit of your Parish, saying and using the Prayers, Suffrages, and Thanksgiving unto God, appointed by Law, according to his duty; thanking God for his blessings, and praying for his grace and favour?

37 Doth your Parson or Vicar maintain and keep in due reparation the Mansion-houses, and all other edifices and fences belonging to his Parsonage or Vicarage, without suffering them to grow into ruine or decay?

38 Hath your Minister taken upon him to appoint, or to hold or continue any private or publick fasts, or meetings, for preaching or lecturing on any working-day, in his own Parish or else-where, or prophesies or exercises, or any such thing, not being approved by his Ordinary for the time being?

39 Is your Minister studious in holy Scripture, and abstaineth from mechanical trades, bodily labour, soliciting of causes in Law, common buying or selling of Horses or other Cattel, and all other imployments not befitting his calling and holy Function? Doth he usually wear a Gown with a standing collar, and sleeves strait at the hands, and a square Cap? Doth he in journeying use a cloak with sleeves, commonly called a Priests-cloak, without guards, buttons, or cuts? Doth he at any time in publick wear any coif or wrought night-cap, but only plain cap of black silk, satten, or velvet, and of a decent fashion, and proper for Divines? Doth he at any time go abroad in his doublet and hose without a Coat or Cassock, or wear any light coloured stockings, long hair, deep bands, great ruffed boots, or any other unsecent thing? Or is he any way excessive in apparel, either himself or his wife?

40 Is your Minister suspected, or known to have obtained his Benefice bargaining by money or money-worth, or by any Simoniacal compact directly or indirectly? Or is reputed to be an incontinent person, or frequenter of Taverns, Inns, or Alehouses, a common gamester or player at dice or cards, a common swearer or drunkard, a brabler or brawler, given to contention, usury, bycage, or common merchandizing, or otherwise faulty in any other kinde that is scandalous to his function.

41 Hath your Minister publickly in your Parish Church or Chappel, once every year read over the Constitutions and Canons Ecclesiastical agreed upon by the Clergy of both Provinces, An Dom. 1603. in such manner as the same is commanded to be done?

42 Is there any in your Parish or resorting thereunto, who having taken holy Orders of Priest or Deacon, doth voluntarily relinquish or forsake his calling, any time in the course of his life as a lay-man? Or any that having been silenced, or suspended by authority, so remaineth without conforming himself in due obedience to the Church? And how doth he imploy his time; and where or whence hath he his maintenance, as you know or have heard?

43 Have any been admitted to preach in your Church, who do not before the Church-wardens subscribe their names in your book provided for that purpose, and the day when he or they preached, and the name of the Bishop or Bishops of whom they had license to preach?

44 Hath any Preacher particularly impugned and confuted any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoyning, before he acquainted the Bishop of the Diocese therewith, and received order from him, what to do in that case?

45 Have you any Lecturer in your Parish, and on what day is that Lecture? If any such be, hath he the first time he Preached your Lecture since the Feast of Saint Bartholomew last (before his Sermon) openly, publickly, and solemnly read the Common Prayers and Service, in and by the said Book appointed to be read for that part of the day; as is commanded by the late Act for Uniformity.

46 Doth the Lecturer (whosoever he be) read the divine Service according to the Liturgie printed by authority, in his Surplice and Hood before every Lecture?

47 Doth your Preacher or Lecturer behave himself in his Lectures and Sermons, as he ought to do, teaching obedience, and edifying his auditory in matters of faith and good life, without intermedling with matters of State, or newes, or other discourses not fit for the Pulpit; and also without favouring or abetting Schismaticks or Separatists (that are at home, or are gone abroad) either by a special prayer for them, or by any other approbation of them, and their schismatical courses?

48 Have you any Lecture by way of Combination set up in your Parish? And if so, is it read by a company of grave and orthodox Divines, neer adjoyning, and in the same Diocese? And doth every one of them Preach in a Gown, and not in a Cloak? And when and by whom were they appointed? And what be their names?

49 Is any single Lecturer (maintained by your Town or otherwise) suffered to preach, he not first professing his willingness to take upon him the cure of souls, nor actually taking a Benefice or Cure, so soon as it may be fairly procured for him? What is his name, and what license hath he? And hath he a setled contribution assured to the Lecturers place; or is it arbitrary, and for this Lecturer only? What sum doth it amount to ordinarily? By whom is it usually paid or collected, or of late years hath been?

50 If any Psalms be used to be sung in your Church, before or after the morning and evening prayer, or before or after the Sermons (upon which occasions only, they are allowed to be sung in Churches) is it done according to that grave manner (which first was in use) that such do sing as can read the Psalms, or have learned them by heart; and not after that uncouth and undecent custome of late taken up, to have every line first read, by one alone, and then sung by the people?

Chap. 5. Concerning Matrimony.

BE there any in your Parish, that have married within the degrees of affinity or consanguinity, by the Law of God forbidden, as is expressed in that Table published by authority in Anno 1563. And if any have so married, what be their names, and where were they married, and by whom?

2 Hath any been married secretly in private houses, or without their Parents or Governours consent signified, being under the age of twenty one years?

3 Have any persons been married in your Parish, the Banes having not been thrice published, three several Sundaies or Holidaies, in time of divine Service? who were the parties, and who were present at such marriages; and what Minister married them?

4 Have any persons by licence or without, been married in your Parish Church-neither of them at that time dwelling in your Town? Or hath any marriage (that you know or have heard of) being made at any time, by licence or without, but between the hours of eight and twelve in the morning? Or was not the divine Service then openly and duly said, the Assembly being called together by the tolling or ringing of the Bels, as is at other times of divine Service used? Or hath the Minister solemnized any marriage (without Banes published) by vertue of any licence granted by the Arch deacon or his Official, or by any other licence then of the Arch-bishop or Bishop of this Diocese or their Chancellors, or Vicars general, or the Commissary for faculties. And hath any licence been granted by any to such persons as were not of good state and quality? Name the persons and all particulars, as far as you know or can remember.

5 What Popish Recusants, or their Children have been married in your Parish? In what sort was the matrimony solemnized? when? and by whom?

6 Do any persons, being lawfully married, live asunder? and in whom is the default, as far as you know or believe?

7 Do any (heretofore divorced or not) keep company at bed and board, with any other man or woman, then with the person that he or she were married to? what be their names? when and where were they married, and how long have they continued so together?

8 Have you any in your Parish, which live together as man and wife, and yet not known, by whom, where, or when they were married?

9 Have all new-married persons (the same day of their marriage) duly received the holy Communion? If not, by whose default was it, as you conceive?

10 When any Marriage is solemnized in your Parish Church, is there any thing accustomed to be said or done (in the Church, or Chancel, at the Church door, or in the Church-yard; either by the parties themselves, or any other that accompany them, or

that are then and there present) which is not prescribed by the Rubricks of the Book of Common Prayer, or the Canons of the Church, and which is impertinent or uncomely for that holy business, and not befitting the reverence of that sacred place in which they are assembled? specifie what it is, and present the parties.

Chap. 5. Concerning the Church-wardens and Side-men.

BE the Church-wardens chosen by the Minister and Parishioners yearly in Easter week, according to the 89. Canon? and hath any taken upon him to be Church-warden, not being so chosen? Or hath any continued above one year in his office, without a new choice?

2 Have any of the Church-wardens retained any of the Church-goods in their hands, and not made a just account at the going out of their office, of what they have received and expended; or not delivered to their successors, by Bill indented between them, whatsoever money or other things belonging to the Church, that remained in their hands?

3 Are there in your Parish yearly, two, three, or more discreet persons, either chosen by the Minister and Parishioners in Easter-week: or if they cannot agree, appointed by the Ordinary to be Side-men, or Assistants in joynt office with the Church-wardens?

4 What rates or levies (as you know or have heard) are yearly or commonly made in your Parish for Church uses? What is the usual sum thereof Ordinarily? and what are the particular uses? or where are they written down, to which the same are for the most part imployed?

5 Do the Church-wardens, and Side-men, or Assistants, diligently see, that all the Parishioners do duly resort to the Church, upon all Sundaies and Holidaies, and there continue the whole time of divine Service and Sermon; suffering no idle persons to walk, or talk, or stand idle, either in the Church, Church-yard, or Church-porch, during the time of divine Service or Sermon; but causing them either to come into the Church, or else to depart? And have they the said Church-wardens and Side-men forborn, either for reward, favour, or affection, to present them that have been, or are negligent in coming to Church, or that use to walk or talk therein, or that have been found by them standing idle, or talking abroad, either in the Church-yard or streets in the time of divine Service or Sermon, on Sundaies or Holidaies; or that have not received the Communion yearly, at the Feast of Easter, or within one moneth before or after?

6 Do you know of any Church-wardens, which within forty dates after Easter in their year, did not exhibit to the Bishop, or his Chancellor, the names and surnames of all the Parishioners, as well men as women, (which being of

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the age of 16 years and upward) received not the Communion the Easter before? And have you this last year exhibited a bill of them? or are you now ready so to do?

7 Do the Church-wardens against every Communion, advise with the Minister, about the providing of a sufficient quantity of fine white-bread, and of good and wholesome wine, for the number of Communicants that are to receive? And is the wine brought in a clean and sweet standing pot of pewter or of other finer metal? Upon the Communion days do your Church-wardens (immediately after the Sermon or Homily, and the Ministers exhortation to remember the poor) gather the devotion of the people in a fair and solemn manner, and put the same into the poor mans box?

8 Do the Church-wardens suffer any one to read divine Service in your Church at any time (whatsoever he pretend himself to be) till sufficient notice be taken, by themselves or some other credible person) not only of his being in holy Orders, but also of his Licence to read there. Or do they suffer any man to preach, till he have subscribed his name in their Paper book, and the day wherein he preached, and by whose authority he is licenced?

9 Hath the Church-wardens suffered the Church, Church-yard, or Chappel, to be prophaned by Plays, Games, Feasts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts, or Leets, Lay-juries, Coroners inquests, Parish accounts, Musters, Wrestlings, Wakes, Dancings, &c. at any time acted, kept, or held in them?

10 Have any man that you know or have heard of, by speech or writing, or upon the assertion of any other man affirmed, that men ought not to take the office or the Oath of a Church-warden, or of presenting at the Bishops Visitation? Or that the said oath is unlawfully given them; or that being taken, it is but of course, and binds them not, nor need to be regarded; or that (the said oath notwithstanding) it is free for them, neither to make inquiry, nor to answer; but to do what they list, and to leave out and pass by whom they will, and what they will, in their Presentments? Or do you know of any that have abused the Church-wardens or other Sworn-men in your Parish, or given them evil words for executing of their office, or to dishearten or deter them from executing it, as by oath and duty they are bound?

Chap. 7. Concerning the Parishioners.

DO any in your Parish prophane any Sunday or Holiday by any unlawful gaming, drinking or tipling in Taverns, Inns, Tobacco-shops, or Alehouses, in the time of Common Prayer or Sermon; or by working, or doing the work of their trades and occupations? Do any in your Parish buy or sell, or keep open their Shops, or set

open

out any wares to be sold on Sundaies or Holidaies, by themselves, their servants, or apprentices, or have they any other waies prophaned the said daies?

2 Is the fifth of November observed and kept in your Parish, with Prayer and Thanksgiving unto God, in such form, as is by publick Authority appointed for the day? Is the thirtieth day of January also, and the twenty ninth of May well and duly observed? Are the Bels orderly rung for a due observance of them? Do any in your Parish take upon them (in such publick manner) to observe any other daies in the year but these three?

3 Is there any in your Parish that have been heard to impugn or speak against the Rites and Ceremonies of the Church of England, or the lawful use of them; or to affirm by word or writing, that the form of making and Consecrating Bishops, Priests and Deacons, or any thing therein contained, is repugnant to the word of God, or that the Goverment of this Church under his Majesty by Arch-bishops, Bishops, and other Ecclesiastical Officers is Antichristian? Or hath spoken reproachfully, or disgracefully of the Kings Majesties Courts Ecclesiastical, or of the proceedings thereof?

4 Have you any in your Parish, that do come to hear the Sermon only, and not to divine Service; or which use to come late to Church, and to depart from Church before the Blessing be given, wherewith they are to be dismissed at the end of Service? Or that do not reverently behave themselves entring into the Church, and during the time of divine Service? Do all (both men and women) devoutly kneel, when the General confession of sins, the Litany, the ten Commandements, and all Prayers and Collects are read, as well at Baptisms, Marriages and Burials, as at other parts of the divine Service? Do all use due and lowly reverence, when the blessed Name of the Lord JESUS is mentioned: and stand up when the Articles of the Creed are read? Do any men cover their heads in the Church, (unless it be for infirmity, in which case they may only wear coifs or night-caps) or then and there give themselves to babling, talking, or walking, and are not attentive to the Prayers and Hymns, and to hear Gods word read and preached? Do all say Amen audibly, and make such other answers both in the Litany, and all other parts of divine Service, as by the rule of the Common Prayer Book, are to be made by the people?

5 Do any within your Parish, men or women, being fifteen years of age and upwards, or any other, lodging or commonly resorting to any house in your Parish, wilfully absent themselves from your Parish Church or Chappel, upon Sundaies and Holidaies, and other daies appointed, at morning and evening Prayers, or refuse to receive the Communion, or perswade others from coming to Church, or receiving the holy Communion?

6 Have you any Popish or puritanical and schismatical Recusants in your Parish, that be of insolent behaviour, not without publick offence; or that do boldly busie themselves in perswading, seducing, or withdrawing others, either abroad, or in their own families from the Religion established in the Church of England? And how long have

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the ſaid Recuſants obſtinately abſtained, either from divine Service, or from the Communion? Whether of any long time, or of late only?

7 Are there any in your Parish, who do abſent themſelves at any time from your own Church, and do reſort to any other Parish or place to hear other Preachers? Or are there any in your Parish, that do communicate, or that do baptize their children in any other Parish? Or do the Parishioners of any other Parish reſort unto your Church? how long have they done ſo? and upon what occaſion or licence?

8 Is there within your Parish or in any Parish near you that you know of, in any houſe or family, any one that is called or reputed a Chaplain, or that is known or ſuppoſed to have entred into holy orders? Or any that live there in imployment as a Scholar? Preſent their names if there be any ſuch, and how long they have been there, and his name in whoſe houſe they keep.

9 Is there any in your Parish, who do refuſe to have their children baptized, or themſelves to receive the Communion, at the hand of your Miniſter, becauſe he is no Preacher, or doth not edifie in their fancy?

10 Doth any married woman within your Parish, after child-birth neglect to come to Church according to the Book of Common Prayer to give thanks to God for her ſafe deliverance, vailed in a decent manner, as hath been anciently accuſtomed? doth ſhe alſo come to Church at or near the beginning of divine Service that day, and when the thankſgiving for her is to be ſaid, doth ſhe go and kneel in ſome convenient place nigh to the Table, (but without the incloſure) while the Prieſt ſtanding within, by her, giveth thanks for her? And doth ſhe then offer her accuſtomed offerings, and receive the holy Communion, if there be one?

11 Are there within your Parish or thereunto reſorting, any Players on Stage, or with Puppits, or any Muſicians, Fidlers, Rhimers, or Jeſters, which do uſe any prophane or filthy paſſages in their ſongs, ſpeeches or geſtures, to the diſhonour of God, abuſe of Scripture, or the corrupting of good manners; or which do publiſh any thing ſcandalous to the Church, or reproachful to the holy Clergie?

12 Do you know of any man or woman, that hath abuſed their Parſon, Vicar, or Curate, or any other that is in holy Orders with contumelious words, or uncivil geſtures or deeds, or behaved themſelves rudely towards them? Or that have reproached either the marriage or the ſingle life of Prieſts, or have ſaid, or done any thing elſe that did redound to the ſcorn or diſhonour of their perſons or of their holy function and calling?

13 Have you any in your Parish that are commonly known, or reputed to be Blaſphemers of Gods holy name, common and uſual ſwearers, drunkards, uſurers, filthy ſpeakers, adulterers, fornicators, inceſtuous perſons, bawds, concealers of fornicators or adulterers? Have any in your Parish been detected of ſuch notorious crimes, and what penance have they done for the ſame?

14 What corporal puniſhment for any ſuch, or any other offence hath been commuted and changed into a pecuniary mulct or ſum of money, by any Eccleſiaſtical

Judge:

Judge exercising jurisdiction within this Diocese, what was the sum of money by any of them so received and taken, and to what uses was the same imployed? And upon such Commutations, was the unfeigned repentance of the delinquent published in the Church? and hath Commutation been granted to one and the same party above once, for any crime of the same kind?

15 Do all Fathers, Mothers, Masters, and Mistresses cause their children, servants and apprentices to come to the publick chatechizing on Sundaies and Holidaies, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not duly coming, or not learning and answering, you shall present their names.

16 Have any in your Parish received or harboured any woman begotten with child out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinary? You shall truly present as well the party harbouring, as harboured; and who is suspected to be the father of the child.

17 Is any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your Parish for a season, now returned again? Or in what place else is he or she now abiding to your knowledge, or as you have heard? You shall not fail to present the whole truth in that behalf, as far as you know.

18 Do all your Parishioners, of what sort soever, receive the blessed Sacrament, thrice every year at least, and when they do receive it, do they all according as the Church expressly them commandeth, draw near, and with all Christian humility and reverence come before the Lords Table? And not (after the most contemptuous and unholy usage of some, if men did rightly consider) sit still in their seats or pewes, to have the blessed Body and Blood of our Saviour go up and down, to seek them all the Church over?

19 Are there any deceased in your Parish, whose last wills and Testaments have not yet been proved? or did they dye intestate? And if so, who hath taken upon him the administration of their goods, and whether by lawful authority from the Ordinary, or without? What be the names of such deceased, and of their Executors and Administrators?

20 What persons be excommunicated in your Parish, and for what cause to your knowledge? And how long have they stood excommunicate? And do any of them, not being absolved, presume to be present in the Church at divine Service? And do any familiarly use the company of such as do obstinately stand excommunicate, knowing the same; and what be their names?

Chap. 8. Concerning School-masters, Physicians, Chirurgions, Midwives, Parish-clarks, and Sextons.

HAve you any School-master in your Parish, that teacheth publickly, or in any private houses? and if so, what is his name, and how long hath he been there? Is there any teaching of Scholars to read or write in the Chancel, or in any part of the Church? Doth any Papist keep a School-master in his house, who cometh not to Church to hear divine Service, and to receive the holy Communion? What is his name, and how long hath he taught there or elsewhere? Doth your School-master teach any Papists or Sectaries children, that come not to Church? Doth he bring his Scholars to Church, and duly instruct them all to learn the Catechism in the Book of Common Prayer, at the least once every week; or what other Catechism doth he teach? Is he of honest and sincere life, and religion, and conversation? Is he a Graduate, and sufficient to teach, and diligent in teaching and bringing up of youth?

2 Is any thing withholden or otherwise imployed, that hath been given to the use of a School in your Parish? what is it? by whom is it imbezelled?

3 What Physician or Chirurgion have you in your Parish, who not being a Doctor of Physick, or otherwise sufficiently licenced in either of the Universities, doth notwithstanding practice physick? what other persons have you among you, either male or female, who take upon them to prolels or practice physick or chirurgery? And who be Midwives in your Parish?

4 Have you a fit Parish-clark (aged 20 years at least) and a Sexton? Is your Clark or Sexton of honest life, able to read and write? Are his and the Sextons wages duly paid without fraud or diminution, according to the ancient customs of your Parish? What are the said wages by the year? By whom are the said Clark or Sexton chosen? Are both or either of them diligent in his office, and serviceable to the Minister? Doth he keep the Church clean and the doors locked? Is there any thing lost or spoyled through his default?

5 Doth your Clark or Sexton take upon him to have, or suffer any superstitious or any unseasonable ringing of the Bels at any time, or any ringing without good cause, such as the Minister and Church-wardens have not allowed? When notice is given of any Christian passing out of this life, within the Parish, doth he neglect to toll a Passing-bell; whereby good people (remembring their own mortality, and all our Christian society) may recommend their estate unto Gods mercy with an holy intercession for them to the throne of grace: or to ring a knell presently after the departure, that notice may be taken by all, to give God thanks for that parties deliverance out of this vale of misery.

6 Doth your Parish Clark or Sexton or any other of your Parish exact or require more then the ordinary and accustomed Fee for any service done by him or them, in or

at Marriages, Christnings, and Burials; or for any thing else concerning the same? or have they refused to do their duties therein, until they have received what they demanded?

Chap. 9. Concerning Ecclesiastical Officers.

WHat peculiar or exempt Jurisdictions know you of, within the compass of this Parish?

2 Are there any Ecclesiastical Officers exercising Ecclesiastical Jurisdiction within this Diocese, or any Ministers or Clarks under them, who do take or exact any extraordinary fees, for any cause that you know of, or by way of gratuity for expedition?

3 Have any Church-wardens and Quest-men concealed and not presented any abuses or offences punishable in the Ecclesiastical Court? Or have any such offences being by them presented to the Chancellor, Arch-deacon, Official, or any other using Ecclesiastical jurisdiction within this Diocese, been suppressed or left unpunished, for bribe, reward, pleasure, friend-ship, fear, or any other partial respect?

4 Are any assemblies, called Vestry-meetings, held in your Parish? when and how often are they? In what place, and by whom? Hath any thing (that you have heard of) been proposed, treated or concluded therein, touching the divine Service, or the doctrine and discipline of the Church? Or any thing medled with for the government of the Church or Parish, which belongs to the Ecclesiastical cognition and Jurisdiction?

5 Doth the Arch-deacon once in three years visit and survey your Church, touching the repairs of the same, and upon any defect found, hath he made certificate of it, as far as you know or have heard?

6 Are there placed by the Register two Tables containing the several rates and sums of all Fees due to the Judge, and other officers of your Courts; one in the usual place of Consistory, where the Court is kept; the other in the Registry; in such sort as every man may come to view the same without difficulty? and doth the Chancellor, Arch-deacon, or Official, or any other Minister of the Court, exact or extort any other greater fees or sums of money, then in the said tables are contained?

7 Doth the Arch-deacon his Official, or Surrogate make commutation of any penance; or do the Chancellor, or any Surrogate under him commute or change any penance or corporal punishment, for any money, without the consent of the Bishop? And what money have they or any of them received for such commutation, and of whom? when, and what was the offence, for which any such sum of money was received, or appointed to be paid?

8 Doth the Chancellor, Arch-deacon, or Official, or any other person using Ecclesiastical jurisdiction, speed any act in any cause, privately of themselves, and not in the

presence

preſence of ſome publick Notary or Actuary? Or (for want of them) in the preſence of (two or more) ſufficient witneſſes, and then cauſe the ſame act to be regiſtred?

9 Is the number of Apparitors increaſed in this Dioceſs? And wherein, and in what manner is the Countrey overburthened or grieved by them? Hath any of them under pretence of authority cited or ſummoned any perſon unlawfully; or hath any of them taken any reward for the concealing of any offence or ſin, or that the offenders might eſcape puniſhment? who be they that have ſo done? Or do any of them take any fees that are not uſual? Have they threatned any to proſecute them, if they had no reward given them? Or do any of them cauſe any party to appear in any Eccleſiaſtical Court within this Dioceſs, without a citation firſt obtained from the Judge of the Court?

10 Hath any Eccleſiaſtical Judge or Officer whatſoever, Advocate, Regiſter, Proctor, Clark, or other ſuch Miniſters, any way abuſed themſelves in their Offices, contrary to the Lawes and Canons in that behalf provided, that you know of?

11 Do the Regiſter or any of the Clarks in Eccleſiaſtical Office, when they obtain Abſolution from the Judge, neglect to ſend forth the ſame under the ſeal of the office, or doth any of them preſume to give ſignification unto the Miniſter of the Pariſh, only by a Note or Ticket under their hand, to the intent that notice thereof ſhould be taken, or the ſame be publiſhed in the Pariſh by him?

12 Laſtly, have you and every of you, by your ſelves read, or have cauſed to be read to you, all theſe Articles? have you well examined and inquired into every particular therein intended? Have you ſincerely, uprightly, and without any partial affection or concealment, preſented and made known all and every of the offenders in any of the particulars, either as they are taken in truth to be, or by common fame reported? And have you uſed the help of your Parſon, Vicar, and Curate, for the reading, underſtanding, examining, and anſwering theſe Enquiries?

If you know of any other matter of Eccleſiaſtical cognizance, worthy the preſentment in your judgement, and fit to be reformed by Eccleſiaſtical cenſure, though it be not expreſſed in theſe Articles, yet you ſhall likewiſe preſent the ſame by vertue of your oathes.

The Miniſter alſo of every Pariſh may and ought to joyn with the Church-wardens, or other ſworn-men, for the preſenting of offences; and if they be ſo irreligious as not to do it, the Miniſter of himſelf may and ought to preſent either the offences, or the Church-wardens and Queſt-men, for not preſenting the ſame, and is required in his Canonical obedience ſo to do.

There muſt be diſtinct anſwer made to every Article, and to every branch thereof, as far as they know, or have heard of any offence, otherwiſe the preſentment will not be admitted.

And if (their Oath and all this punctual direction and advertisement notwithstanding) any Church-wardens or other Sworn-men, shall follow the customary manner, and be careless in inquiring and presenting as they ought, then shall they not be able hereafter to say, that they had not fair warning to the contrary given them in the spirit of meekness; or to complain, that they are hardly dealt with, if (upon information and proof otherwise had) they be called to answer their wilful perjury, in some other Court, or course of justice, for neglecting to inquire and present to all the particulars herein proposed.

And to the intent that all things above mentioned may (by the help of God) as well be kept, as set in good order, the Chancellor of the Diocese, and the Official, and all their Surrogates are hereby required, that so far as to them in their several places it shall appertain, they do faithfully inquire after all these things, and in all places of their Jurisdictions exact a due observance of the same.

The Parson, Vicar, or Curate of this Parish is required to receive this book, and upon the Sunday next after the receipt hereof, immediately after the Morning Service before the Congregation depart, to publish the contents of the Process which is sent forth. That all Preachers and Lecturers (if there be any in the Parish) together with the Churchwardens and two or three of the chiefest Parishioners beside, if they be summoned, as also all Physicians, School-masters, Chirurgions Midwives, and Sequestrators, and all other whom it doth concern, may take notice of the day and place specified in the said Process, for appearance at the Lord Bishops Visitation: and after publication so made, this Book of Articles is to be presently delivered to the said Church-wardens, for the use of themselves and the rest that are to make the presentments.

Matt. Elienſ.

FINIS.

ARTICLES

OF

INQVIRY

Concerning MATTERS

Eccleſiaſtical:

EXHIBITED

To the Miniſters, Church-Wardens, and Side-men of every Pariſh within the Dioceſſe of

LICHFIELD and ***COVENTRY***;

In the firſt EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

JOHN

By Divine Providence

Lord Biſhop of ***LICHFIELD***

and *COVENTRY*,

In the firſt year of his Conſecration, *An. Dom.* 1662.

LONDON, Printed for *John Place.* 1662.

The Oath to be given unto the Church-wardens, and Sidsmen, of every Pariſh.

YOu ſhall Swear to inquire with the beſt diligence that you may, and to make a true Anſwer unto every Article of this Book now given you in Charge; Preſenting every Perſon of your Pariſh that hath done any Offence, or omitted any Duty, therein mentioned. And this you ſhall do, without any Favour or hatred, or fear of Diſpleaſure; *So help you God, and the contents of his Holy Goſpel.*

ARTICLES OF INQUIRY

Within the

DIOCESS of *LITCHFIELD* and *COVENTRY.*

Inquiries about the Church and Church-yard.

I. IS your Parish-Church and Chancel decently kept for Gods Honour? Are the Roofs, Walls, Pavements, and Windows well repaired? are the Ten Commandements, Lords Prayer, and the Creed, drawn out in fair Letters, in convenient places? and are the Kings Arms set up?

II. HAVE you made Leavies for the reparation of the Church, and other holy uses? And are there any that refuse to pay the proportion leavied upon them?

III. HAVE you a Font of Stone decently covered, standing towards the lower end of the Church, for the Ad-

miniſtration of Baptiſm? Have you a comely Table placed conveniently in Church or Chancel for the uſe of the Lords Supper? Have you a comely Carpet of Silk or good Stuff for that holy Table, with a fair Linnen Cloth to ſpread upon it in the time of Adminiſtration? And have you an handſome Cup of Silver for the Wine, and a Cover of ſilver to the ſame to put the Bread on? And have you one or more Flaggons of Pewter or better metall for that uſe?

IV. ARE your reading Desk and Pulpit conveniently ſet up, and placed, for the uſe of publick Prayer and Sermons? And hath your Pulpit a Cuſhion, and comely covering before it?

V. HAVE you in your Church the Common-Prayer-Book of the largeſt Volume, ſet forth by Authority, with the Books of Divine Service for the fifth of November, the thirtieth of January, and the nine and twentieth of May? And have you the Bible in Folio, fairly bound, of King James's Tranſlation? Have you alſo a decent Surplice, (one or more) for your Parſon, Vicar, Curate, or Lecturer, to wear in the time of all publick Miniſtrations?

VI. ARE the Tombs, Monuments, Gravestones of the Dead in your Church, or Church-yard, preſerved; and not ſuffered to be broken, taken down, or removed?

VII. HAVE you a Book of Parchment, wherein be Regiſtred the Chriſtnings, Marriages, and Burials in your Pariſh? Have you a ſtrong Cheſt, with three Locks, wherein to preſerve your Church Furniture? and a Box for Alms, placed in a fit place for the Relief of the Poor?

VIII. IS the Houſe and Out-houſes of your Miniſter in good and ſufficient repair? Doth he preſerve the Gardens,

dens, Orchards, and Glebe belonging to him, without embezeling, changing, or any way dammifying them?

IX. IS the Church-yard decently kept, and well fenced to keep out Beasts?

Inquiries about the Parson, Vicar, Curate, Lecturer.

I. HAVE the above-named received Episcopal Ordination, according to the Laws of the Kingdome?

II. CAN you tell who did present your Parson, or Vicar, to his Benefice? Have you heard, or known, that he came Simoniacally? Was he inducted into his Benefice before sufficient witness? And did he read the nine and thirty Articles before or at Morning or Evening Prayer? And did he give his consent to them?

III. HATH he read the Book of Common-Prayer as it is injoyned by the late Act of Uniformity for publick Prayer, Administration of the Sacraments, &c. on some Sunday before the four and twentieth of August last past, and did, and doth he wear the Surplice while he perform'd that Office, and other Offices mentioned in that Common-Prayer-Book?

IV. HATH he publish'd his consent unto the said Book on some Sunday before the 24th. of August above-named, openly in time of Divine Service, and hath he subscribed to the Declaration as it is expresst in the 77. page of the above-named Statute, and manifested it to the Congregation openly?

V. DOTH

V. DOTH he Preach a Sermon on every Sunday, or procure a Sermon then to be Preach'd? Or else sometimes read one of the Homilies which the Church hath appointed? And doth he often on Sundays and Holy-days before Divine Service, instruct his Parishioners in the Catechism of the Church?

VI. DOTH he read the Service appointed for the fifth of November, thirtieth of January, twenty ninth of May? and doth he keep the yearly Perambulation and Rogation daies before the Feast of our Lords Ascension?

VII. IF your Parson or Vicar keep a Curate, is he of godly Life and sufficient Learning? Is he allowed by the Bishop, and can you tell whether the said Curate have a competent allowance according to the value of the Living?

VIII. DOTH your Parish maintain a Lecturer? Is he a Vertuous and Orthodox Divine? Is he Licensed by the Bishop? Doth he read the full Divine Service of Common-Prayer once a Moneth at the least, wearing a Surplice?

IX. DO you observe, to your best understanding, that your Parson, Vicar, Lecturer, or Curate, do Preach the true Word of God? Or do they, to your judgment, (having consulted with other grave Parishioners,) vent dangerous Opinions, derogating to the Glory of God, and a pious Life? Do they teach Sedition directly against his Majesty, his Laws, and Government, or do you note, that indirectly they cast out Seditious glances against the Civil State, or Government Ecclesiastical?

X. DOTH your Minister celebrate the Lords Supper in the Church, according to the Service of the Common-Prayer-Book, often every year? Doth he repulse them from it that are scandalous by the sentence of the Laws

Laws? Doth he Baptize such Infants of his Parish according to the Service of the Common-Prayer, as, upon warning given before, are brought on Sundays or Holy-days to the Church with God-fathers and God-mothers, and upon lawfull Summons doth he Baptize Infants at home in case of danger and necessity?

*XI. DOTH he visit the Sick at their Houses, when he is required, upon lawfull Summons? Doth he Pray with them, Exhort them to faith and repentance, and comfort them? Doth he give them the Holy Communion, professing faith in Christ, and sorrow for their sins, if they require it; and doth he Exhort them to Brotherly Love, and works of Charity, if they be able to bequeath a portion to pious uses?

XII. DOTH he prepare the young Men and Maidens of the Parish to be confirmed by the Bishop? Doth he Marry none clandestinely, but at due hours in the Church, and that upon Banes thrice publish'd on Sundays or Holy-days, or Licence obtained from the Spiritual Court? And doth he bury the Dead according to the Book of Common-Prayer?

XIII. IS your Minister, Lecturer, Curate, a man of sober, chast, just, unblameable Life? and spare not to present him, or them, that are not every way examples of Godliness.

XIV. DOTH your Minister with the Church-wardens take care duely every year, to send in the names of all such in his Parish, as have been Baptized, Married, Buried, Excommunicated, that they may be enrolled in the Bishops Registry?

XV. DOTH your Minister maintain peace with his Neighbours? and study to keep them in peace as much as in him lies? Doth he take diligent care to reduce all Sectaries,

Sectaries, Separatists, and Refractory persons to the obedience of the Doctrine and Government of this Church? And doth he offer himself being an able Learned man, to confer with Popish Recusants to convert them, and to bring them into the bosom of this Church?

Inquiries about the Parishioners.

I. DO all your Parishioners of due Age resort to the Divine Service and Sermons in your Church on Sundays and Holy-days? and on Wednesday and Friday mornings, if conveniently they can?

II. DO they or any of their servants occupy themselves in bodily Labours on Sundays or Holy-days? do they open their Shops and sell Wares on those daies? or do Vintners, Victuallers, Inn-keepers, or others, receive any into their Houses to tipple and waste time idely on those daies? except they be Travellers that are upon a Journey in necessary occasions.

III. DO your Parishioners in the time of Divine Service, Sermon, or Homily, behave themselves reverently? Men and Youths with their Hats off, both Sexes giving due attention, none disturbing holy Duties, by talking, walking, removing, going out, or using any other offence? and do they all kneel, stand up, make answers in time of Divine Service, as you find it appointed in the Rubricks of the Common-Prayer-Book?

IV. SUCH as may be discerned to be Papists, Hereticks, Schismatic'ks, Anabaptists, Separatists, Quakers and the like, are not only to be presented, but twelve pence is to be Leavied on every such person, and so many of them for every Sunday as absent themselves from the Church, and

and to be employed to the maintenance of the Poor, where-of account is to be made to the Justices of the Peace.

V. SUCH are to be presented as are known and much suspected to be Incestuous, or to be Married in Incestuous or unlawfull degrees of Blood; likewise you ought to present known Adulterers, Fornicators, Blasphemers, common Swearers, Drunkards, Sorcerers, or Resorters to Sorcerers.

VI. ARE there any above the Age of sixteen years in your Parish, and especially that have been examined by your Minister in the Catechism before, that do not come to the Lords Supper, to partake it reverently upon their knees three times every year at the least, the Feast of Easter, or the time thereabout, being one?

VII. ARE there any in your Parish that keep their Children unbaptized? enquire diligently, and return the Parents or Governors names, and the list of those Children by such names as you can learn.

VIII. DO all Women that have been safely delivered come to the Church in due time to partake of the Office of Thanksgiving after the Orders of the Common-Prayer, and do such Women pay their accustomed Duties?

IX. DO your Parishioners bring their Dead to be decently Buried after the Service of the Church in their own Parish grounds? or if they carry the Dead away to be Buried in some other place, whether they be Lodgers, or other Strangers, do they first obtain leave of the Minister of the Parish, and have his Certificate?

X. DO any of your Parish usually frequent other Parish Churches, and absent themselves from their own?

XI. ARE there any that keep private Conventicles in their Houses, or abroad, which are resorted to, by those that are known or suspected for Sectaries, or any way disaffected to the present Church of England?

XII. DO your Parishioners pay their Easter Offerings, and accustomed Duties, called Vicarage Tithes, or by any other name, to their Minister?

XIII. ARE there any Wills or Testaments of persons dead in your Parish, that are not proved by a lawful Judge, or do you know or hear of any goods administred without due grant from the Ordinary?

XIV. WHAT Legacies have been given to pious uses in your Parish, which are utterly defrauded or not employed to the right use according to the Will of the Donor?

XV. ARE your Seats and Pews in the Church decently kept? And are the Parishioners placed in them without offence and contention?

Inquiries about Church-Officers, and other Persons.

I. IF any Stranger come to Preach in your Parish Church or Chapel, on Sundays and Holy-days, at Christnings, Funerals, Marriages, or any other occasion, do the Church-wardens demand to see his Orders and Licence to Preach which he had from the Bishop: and if he can shew none, do you inhibit him from Preaching?

II. DO

II. DO you ſuffer excommunicated Perſons to be Buried in any part of your Church, Chancel, or Church-yard?

III. DOTH your Parish Clark, and Sexton, (if you have any ſuch) do their Duties obediently and diligently? Are they of honeſt Life and Converſation? Is your Parish Clark duely choſen by the Miniſter? And is he allowed by the Ordinary? Can he write and read? Doth he make Reſponſions to the Hymns and other Suffrages of the Liturgy?

IV. IS there a School publick or private in your Pariſh? Is the School-Maſter, (and Uſher if he have one) allowed by the Biſhop or his Chancellour? Doth he heed his Scholars Religiouſly? and doth he teach them the Church Catechiſm?

V. HAVE you any Phyſician, Chirurgion, or Midwife in your Pariſh, that practiſe without Licence?

VI. ARE your Church-wardens duely choſen in the week after Eaſter day, and after the cuſtom and manner of the Pariſh?

VII. HAVE the Church-wardens, who are to ſurrender their places upon the Election of new ones, given up their accounts to the Pariſhioners? and are their accounts allowed? or have they falſified their truſt? wherein? and how much?

VIII. ALSO have your Church-wardens been diligent to repair the Church, to keep it decent and comely? Have they preſerved the Font for Baptiſm fit and handſome for that uſe, likewiſe have they look'd carefully to the Communion Table, to the Plate, and all Utenſills pertaining

taining to it? And have they provided such fine white Bread, and good Wine, as was fit for the Sacrament, according to advice taken with the Minister?

LEt the Church-wardens and Side-men inquire Diligently what answers they will and can give to all these particulars upon Oath, setting the fear of God and the good of his Church before their Eyes.

FINIS.

ARTICLES

OF

VISITATION and ENQUIRY

Concerning MATTERS

Ecclesiastical:

EXHIBITED

To the Ministers, Church-wardens, and Side-men of every Parish within the

DIOCESSE of *HEREFORD.*

In the first EPISCOPAL VISITATION

OF THE

Right Reverend Father in God,

HERBERT,

By Divine Providence

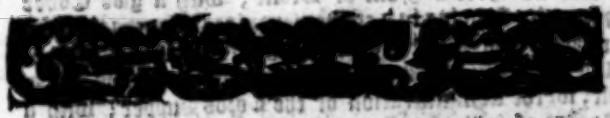
LORD BISHOP of *HEREFORD.*

LONDON,

Printed for *C. Bedell* and *T. Collins.* M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true Answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, Inhabiting within your Parish, that hath done any Offence, or omitted any Duty therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or Fear of Displeasure. *So help you God.*



ARTICLES
OF
VISITATION and ENQUIRY
WITHIN THE
DIOCESSE of *HEREFORD.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. DOTH your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile, or Slate; the Windows well Glazed, the Floors well Paved, the Seats well Fastned, and conveniently Placed; and all things so decently ordered, as becometh the house of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, ben pulled down, or any of the Lead or Bells formerly belonging thereunto, ben imbezelled, sold or made away? In whose hands or custody doth the same, or any part thereof remain? Declare what you know, or have heard therein?

III. IS there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen Cloth; and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible, of the last Translation, in a large Volumn, and the Book of Common-Prayer; both well and substantially bound? Have you likewise the Book of Homilies set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church, provided, and to be duly washed at the charge of the Parish?

VI. HAVE you a Register-Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christned, or Buried within your Parish: together with the Names and Surnames of both the Parents of the Children so Christned, expressing the Day, Month, and Year of all such Christnings, Marriages, and Burials? And is the Transcript thereof Yearly, within one Month next after the 25. of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to Record the Names and Licenses of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a Third Book, wherein to write down the Church-wardens Accounts: together with a strong Chest, with Locks and Keyes, wherein to keep the aforesaid Books, and all other the aforementioned

Furniture

Furniture in ſafe Cuſtody? And laſtly, Have you a Biер, with a black Pearſ-Cloth, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houſes, Gleabs, and Tithes, belonging to the Church.

I. IS your Church-yard ſufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horſes, and other Cattel? Hath any perſon encroached upon the ſame? or made any way into it, out of his own Ground or Habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long ſince? by whom? and to whoſe uſe and benefit?

II. IS the Houſe of your Parſon, Vicar, or Curate, (with all the Out-houſes thereunto belonging) kept in good and ſufficient repair? Or, have any of the ſaid Houſes, or Out-houſes, been defaced, or pulled down, without Licenſe from the Ordinary? And by whom? Hath any Perſon encroached upon any Garden, Yard, or Cloſe, belonging to your Parſonage or Vicarage-houſe? Or cut up any Trees growing thereon? Or changed, or removed the Ancient Marks and Bounds of the ſame?

III. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parſonage or Vicarage? As alſo a Note of ſuch Penſions, Rate-tithes, and Portions of Tithes, or other yearly Profits (either within, or without your Pariſh) as belong thereunto? Have any of the ſame been with-held from your Miniſter; and by whom, as you know, or have heard?

IV. HAVE any of the Ancient Glebe-lands belonging to your Parſonage or Vicarage, been taken away or exchanged for other, without the free conſent of the Incumbent,

cumbent, and Licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable Land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof, as you know, believe, or have heard?

Tit. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Lawes of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders, by any Simoniacal Compact.

III. HATH he been legally Instituted and Inducted into his Benefice? And did he within two Months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39. Articles of the Church of England, established by Authority, and there publickly Declare his Assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How many weeks in any one Year hath he been absent from it, without urgent Necessity?

V. HATH your Minister a Curate to assist him? Is the said Curate in holy Orders, an able and discreet Person, and conformable to the Lawes and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? And doth he serve in any other Church beside? And what yearly Stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, Celebration of Marriage, Churching

Churching of Women after Child-birth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the Form and Words prescribed in the Book of Common-Prayer, without any Addition, Omission, or Alteration of the same?

And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister, at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-dayes and Fasting-dayes, as also the Ember-weeks, and the yearly Perambulation in Rogation-week, as in the Common-Prayer-Book, or by the Ecclesiastical Canons is appointed; giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service upon the Sunday next before?

IX. HATH your Minister been Licensed to Preach by the Bishop, or either of the two Universities? If so; Doth he then constantly (unless in case of sickness, necessary absence, or other reasonable impediment) himself Preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed, be hindred by sickness, or otherwise, as aforesaid; Doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies, set forth by Authority, to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the Youth of your Parish, in the Church-Catechism? And doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants, and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden Duty, in obeying the Lawes, and submitting to the Government thereof?

XI. DOTH

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Childe past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he Baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons Preach sound Doctrine, tending to the Edification of the People, in the knowledge and Faith of Jesus Christ, and Obedience to Gods Holy Commandments? Or hath he at any time (as you know, or have heard) Preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the People into Parties and Factions, to the disturbance of the Publick Peace and Unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private Houses? Or such, as being under Age, have not the consent of their Parents, or without the Banes first published on three Sundayes or Holy-dayes in the Church? Or at any other houres than betwéen Eight and Twelve in the Morning; unless he had a License or Dispensation so to do?

XIV. DOTH any person Preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture, read Divine Service according to the Book of Common-Prayer? And is he in all respects conformable to the Lawes and Orders of the Church of England?

XV. HATH your Minister taken upon him to appoint any Publick or Private Fasts, Prophesyings or Exercises, not appointed by Authority? Or doth he, or any other, either Minister or Lay-person, hold any Conventicles or Meetings in private Houses within your Parish for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Lawes and Canons in that case provided?

XVI. Is

XVI. IS your Parson, Vicar, Curate, or Lecturer, a man of a sober, unblameable, and exemplary life? Doth he familiarly converse with ungodly, vitious, and excommunicate persons? Is he a Frequenter of Taverns, or Alehouses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer, or Quarreller? Doth he set Neighbours at variance one with another? Or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? Or vehemently suspected of Incontinency with any Person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his Apparrel grave and decent, both for Fashion and Colour, as the Canons of the Church require? Or is his Carriage and Conversation in any kind whatsoever, Disorderly or Scandalous, and unbeseeming a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish, any person, a known or reputed Heretick or Schismatick? Any Papist, Familist, Anabaptist, Quaker, or other Sectary, that refuse to come unto the Publick Assemblies, Prayers or Services of the Church, or that make Profession of any other Religion than what is established in the Church of England? And if there be any such, what are their Names?

II. IS there any person in your Parish, that lieth under a common Fame, or vehement suspition of Adultery, Fornication, or Incest? Are there any common Drunkards within your Parish, or common Swearers, or Blasphemers of Gods Name, or any that are Noted to be Railers, unclean or filthy Talkers, or Sowers of Sedition, Faction, and Discord amongst their Neighbours?

III. DO any of your Parish upon the Sundayes or Holy-dayes, follow their bodily and ordinary Labour? Or permit

mit their Servants so to do? Are any Shops kept open, or Wares sold? Or do any Vintners, Inne-keepers, or other Victuallers and Sellers of Bèer or Ale, suffer any persons to Tiple or Game in their Houses upon those dayes?

IV. DOTH every Person inhabiting or sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holy-day appointed for Divine Service? Do they then and there abide quietly with Reverence, Order and Decency, during all the whole time of Common-Prayer, Preaching, or other Service of God there used? And are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every Person reverently uncover his Head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due Reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent Danger; in which case, the Child may be baptized at Home by a lawful Minister, after the Form and Rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other Form than is appointed? Or do they keep them unbaptized any longer time than the Church alloweth? And are there any Infants, or more aged persons in your Parish, as yet unbaptized?

VII. DOTH every Householder in your Parish cause their Children and Servants to learn their Catechism, and to give an Account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holy-dayes, as in the Book of Common-Prayer is appointed; that when they are well instructed in the same, they may be confirmed by the Bishop?

VIII. IS there any person in your Parish, who being sixteen Years of Age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at

least

least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling: or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any Strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you any among you that be denounced and declared Excommunicate for any Crime committed? How long have they been so Excommunicated? And do any of your Parish keep Society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish, who have been unlawfully Married, contrary to the Lawes of God? Or any that being lawfully Divorced, have Married again? Or any that being lawfully Married, and not Separated or Divorced by course of Law, do not Cohabit together?

XI. ARE there any Married women in your Parish, who after their Delivery from the Peril of Child-birth, refuse to make their Publick Thanksgiving to God in the Church? And when they come so to do, Do they come decently Apparrelled, and make their Offerings according to Custom?

XII. ARE there any belonging to your Parish, who refuse to pay their Duty for Easter-Offerings to your Minister? Or any that refuse to contribute, and pay the Rate Assessed upon them, for the Repair of your Church or Chappel, and for the providing of such Books, Furniture and Ornaments, as be requisite for the performance of all Divine Offices there?

XIII. DO any refuse to bury their Dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? Or any Goods Administred, without a due Grant from the Ordinary? Did any dying in your Parish, or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the Poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron,

or other person in your Parish, having the Presentation or Gift of any Ecclesiastical Benefice, who hath made gain thereof, by presenting a Clerk or Minister to it upon any Bargain, either for Money or Pension, or Lease, reserve of Tithes, or Glebe, or any part thereof, or upon other Simoniacal Compact whatsoever?

XV. IS there any Strife and Contention among any of your Parish, for their Pews or Seats in your Church? Or be any new Pews been erected in your Chancel, or in the Body of your Church or Chappel, without leave from the Ordinary?

TIT. V.

Concerning Parish-Clerks and Sextons.

I. HAVE you belonging to your Church or Chappelry, a Parish-Clerk aged Twenty one Years at the least? Is he of honest Life and Conversation, and sufficient or able to perform his Duty in Reading, Writing, and Singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his Wages duly paid unto him? Or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the Doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from Dust, Cobwebs, and other Annoyance? Doth he Toll or Ring the Bells at the due accustomed houres before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any person is passing out of this Life, doth he upon notice given him thereof, Toll a Bell, as hath been accustomed, that the Neighbours may thereby be warned to recommend the dying person to the Grace and Favour of God?

Tit. VI.

Concerning Hoſpitals, Schools, School-maſters, Phyſitians, Chyrurgyons, and Midwives.

I. IS there any Hoſpital, Almes-houſe, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the Yearly Revenue, or Stipend, belonging to the Governors, or Maſters of the ſame? Is the ſame Ordered and Governed in every Reſpect as it ought to be? And are the Revenues thereof rightly employed, according to the intention of the Founder, and of ſuch Grants and Ordinances as have been made concerning the ſame?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Biſhop or his Chancellor? Doth your School-maſter teach his Scholars the Catechiſm of Religion ſet forth by Authority? Doth he cauſe them upon Sundayes and Holy-dayes, orderly to repair to your Church or Chappel; and ſee that they behave themſelves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish practice Phyſick, or Chyrurgery; or any Woman take upon her to exerciſe the Office of Midwife, without Approbation and Licenſe from the Ordinary?

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish yearly and duly choſen by the joint conſent of your Miniſter and Parishioners; or one of them by your Miniſter, and the other by the Parishioners?

II. HAVE

II. HAVE the former and last Church-wardens given up their due Accounts to the Parish, and delivered up to the succeeding Church-wardens the Moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Church-wardens and Side-men take diligent Care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundayes and Holy-dayes? And if you find any to have absented themselves without a sufficient Cause, do you by Warrant from some of the Justices of Peace, levy of them by way of Distress upon their Goods, the Sum of Twelve Pence for every such day of their absence, according to the Act of Parliament in that Case provided: And do you distribute the several Sums so levied, among the Poor of your Parish, according to the Law?

IV. DO you Note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle, or talk together in the Church-Porch, or to walk in the Church, or Church-Yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. DO you suffer no Misbehaviour or Disorder to be done by Men, Women, or Servants, or Children in your Church or Chappel? Are you careful that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-Dancers, no Doggs, Hawks, or Hoonds, to be brought, or come into your Church, to the disturbance of the Congregation?

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the Number of Communicants?

VII. DO you cause all Strangers that Preach in your Church or Chappel, to Subscribe their Names the same day in a Book provided for that purpose, together with the Name of the Bishop that Licensed them to Preach in this Diocese? And do you permit no other to Preach?

VIII. HAVE you (the Church-wardens and Side-men) now Sworn to give in a true Answer unto all these Articles

of

of Inquiry in all their ſeveral Titles, taken ſufficient time to draw up your Preſentments, and therein conſulted with your Miniſter for his faithful Aſſiſtance?

FOR know you aſſuredly, That as the true diſcharging of your Office, is the chief means whereby Publick Diſorders, Sins and Offences in your Pariſh may be Reformed and Puniſhed: So if you wilfully refuſe to Preſent ſuch Crimes and Faults as either you know to have been committed, or otherwiſe have heard of by Publick Fame; That in ſuch Caſes, the Biſhop and his Officers are to proceed againſt you in their Eccleſiaſtical Courts, as in Caſes of wilful Omiſſion and Perjury.

HERBERT. *HEREFORD.*

THE Miniſters of every Pariſh are deſired to give in the Names of ſuch of the younger Sort, in their ſeveral Pariſhes, as they judge fit to receive Confirmation from the Biſhop, and to Preſent them to be Confirmed; eſpecially ſuch as having competently learned their Catechiſm, have not yet received the Holy Communion.

Alſo the Clergy within the County of *HEREFORD*, are deſired to bring with them in Writing, a Note of all ſuch Coats of Arms as are in the Church-windows, and of all ſuch Monuments, Graveſtones and Inſcriptions, whether of ancient or later Times, as are yet remaining in their ſeveral reſpective Churches or Chappels, or the Chancels thereof.

FINIS.

ARTICLES

OF

Visitation and Enquiry

Concerning MATTERS

Ecclesiastical:

EXHIBITED

To the Ministers, Church-Wardens, and Side-men of every Parish within the

DIOCESS of *CHICHESTER.*

In the first EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

HENRY

By Divine Providence

Lord Bishop of *CHICHESTER.*

LONDON,

Printed for *Henry Herringman.* M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens, and Sidesmen, of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true Answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

ARTICLES
OF
Viſitation and Enquiry
Within the
DIOCESS of *CHICHESTER*.

TITUL. I.

Concerning Churches and Chapels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chapel kept in good and ſufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate; the Windows well Glazed, the Floors well Paved, the Seats well faſtned, and conveniently placed; and all things ſo decently ordered, as becometh the Houſe of God?

II. HATH the Steeple or Tower of your Church or Chapel, or any part thereof, been pulled down, or any of the Lead or Bells formerly belonging thereunto, been imbezelled, ſold or made away? In whoſe hands or Cu-

stody doth the same, or any part thereof remain? Declare what you know, or have heard therein.

III. IS there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloth, and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flaggons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church, or Chapel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible, of the last Translation, in a large Volume, and the Book of Common-Prayer; both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? The Forms of Divine Service for the fifth of November, The thirtieth of January, and the nine and twentieth of May? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church; provided, and to be duly washed at the Charge of the Parish?

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christned, or Buried, within your Parish? together with the Names and Surnames of both the Parents of the Children so Christned, expressing the day, moneth, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Moneth next after the 25 of March, brought into the Bishops Registry?

VII. HAVE

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chapel? As also a third Book wherein to write down the Church-wardens Accounts: together with a strong Chest with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Hearse-cloth, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houses, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any door into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the Out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the antient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also

also a note of such Pensions, Rate-tithes, and Portions of Tithes, or other yearly Profits, (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom; as you know or have heard?

IV. HAVE any of the Antient Glebe-lands belonging to your Parsonage or Vicarage, been taken away or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-Land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof; as you know, believe, or have heard?

Tit. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders, by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How many weeks in any one

one year hath he been abſent from it, without urgent neceſſity?

V. HATH your Miniſter a Curate to aſſiſt him? Is the ſaid Curate in Holy Orders? an able and diſcreet perſon, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Biſhop to ſerve in your Church or Chapel? and doth he ſerve in any other Church beſide? and what yearly Stipend doth your Miniſter allow him?

VI. DOTH your Parſon, Vicar, or Curate, in reading the daily Morning and Evening Service, Adminiſtration of the holy Sacraments, Celebration of Marriage, Churching of Women after Child-birth, Viſitation of the Sick, Burial of the Dead, and pronouncing Gods Commination againſt impenitent Sinners, uſe the form and words preſcribed in the Book of Common-Prayer, without any addition, omiſſion, or alteration of the ſame? And doth he uſe all ſuch Rites and Ceremonies in all parts of Divine Service, as are appointed in the ſaid Book?

VII. DOTH your Miniſter at the Reading or Celebrating any Divine Office in your Church or Chapel, wear the Surplice, together with ſuch other Scholaſtical Habit as is ſuitable to his Degree?

VIII. DOTH he obſerve the Holy-dayes and Faſting-dayes, as alſo the Ember-weeks, and the yearly Perambulation in Rogation-week, as in the Common-Prayer-book, or by the Eccleſiaſtical Canons, is appointed? giving notice to the Parithioners of every of the ſame in the Church, in the time of Divine Service upon the Sunday next before?

IX. HATH your Miniſter been licenced to preach by the Biſhop, or either of the two Univerſities? If ſo; Doth he then conſtantly (unleſs in caſe of Sickneſs, neceſſary abſence, or other reaſonable impediment) himſelf preach in

in your Church or Chapel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed be hindred by Sickness, or otherwise, as aforesaid; doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants and other Sectaries, (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without God-fathers and God-mothers, or admit either of the Parents to be God-father or God-mother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine, tending to the edification of the people in the knowledge and faith of Jesus Christ, and obedience to Gods holy Commandements? or hath he at any time (as you know or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as, being under age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church?

or

or at any other hours than between Eight and Twelve in the Morning; unleſs he had a Licenſe or Diſpenſation ſo to do?

XIV. DOTH any perſon preach in your Parish as a Lecturer? Hath he allowance from the Biſhop for ſo doing? Doth he before his Lecture, read Divine Service, according to the Book of Common-Prayer? and is he in all reſpects conformable to the Laws and Orders of the Church of England?

XV. Hath your Miniſter taken upon him to appoint any publick or private Faſts, Prophecyings or Exerciſes, not appointed by Authority? or doth he, or any other, either Miniſter or Lay-perſon, hold any Conventicles or Meetings in private houſes within your Parish for people of ſeveral Families to reſort unto, under the pretenſe of Preaching, Praying, Thankſgiving or Humiliation, contrary to the Laws and Canons in that caſe provided?

XVI. IS your Parſon, Vicar, Curate or Lecturer, a man of a ſober, unblameable, and exemplary life? Doth he familiarly converſe with ungodly, vicious, and excommunicate perſons? Is he a frequenter of Taverns, or Ale-houſes? a common Gameſter? a prophane or obſcene Jeſter? a Swearer, Railer, Scoffer, or Quarreller? Doth he ſet Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently ſuſpected of Incontinency with any perſon, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for faſhion and colour, as the Canons of the Church require? Or is his Carriage and Converſation, in any kind whatſoever, Diſorderly or Scandalous, and unbeſeeming a Miniſter of Jeſus Chriſt?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person a known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary that refuse to come unto the publick Assemblies, Prayers or Services of the Church, or that make profession of any other Religion than what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish, that lyeth under a common fame, or vehement suspicion of Adultery, Fornication or Incest? Are there any common Drunkards within your Parish, or common Swearers, or Blasphemers of Gods name, or any that are noted to be Railers, unclean or filthy talkers, or sowers of Sedition, Faction, and Discord amongst their Neighbours?

III. DO any of your Parish upon the Sundays or Holydayes, follow their bodily and ordinary labour? or permit their servants so to do? are any Shops kept open or wares sold? or doe any Vintners, Inn-keepers, or other Victuallers and sellers of Beer or Ale, suffer any persons to tipple or game in their houses upon those dayes?

IV. DOTH every Person inhabiting or sojourning within your Parish, duely resort unto your Church or Chapel, upon every Sunday and Holyday appointed for Divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-prayer, Preaching, or other service of God there used? and are there any among you that come only to the Preaching, and not to the Common-prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon

mon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be Baptized publickly in the Church, unless in case of urgent danger, in which case, the child may be baptized at home by a lawfull Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form than is appointed? Or do they keep them unbaptized any longer time than the Church alloweth? And are there any Infants or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Housholder in your Parish cause their Children and Servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Book of Common-Prayer is appointed: that when they are well instructed in the same, they may be Confirmed by the Bishop?

VIII. IS there any person in your Parish who being 16. years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is alwayes to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have

been unlawfully married contrary to the Laws of God? Or any that being lawfully divorced have maried again? Or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

XI. ARE there any married-women in your Parish, who after their Delivery from the peril of Child-birth, refuse to make their publick Thanksgiving to God in the Church? And when they come so to do, do they come decently apparrelled, and make their offerings according to custome?

XII. ARE there any belonging to your Parish, who refuse to pay their Duty for Easter Offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chapel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to Bury their Dead according to the Rites of the Church of England? And are there any Wils or Testaments, of persons dead in your Parish, that be yet unproved? Or any goods Administred, without a due grant from the Ordinary? Did any dying in your Parish or else where, leave any Legacy to your Church or Chapel, or to the use of the Poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money or pension, or lease, reserde of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been Erected in your Chancel, or in the Body

Body of your Church or Chapel without leave from the Ordinary?

Tit. V.

Concerning Pariſh-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chapelry a Pariſh Clerk, aged 21. years at the leaſt? Is he of Honeſt life and Converſation? and ſufficient or able to perform his duty in Reading, Writing, and Singing? Is he choſen by your Miniſter, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him? or who with-holdeth the ſame from him?

II. DOTH he or your Sexton (if there be any ſuch appointed in your Pariſh) diligently look to the doores of your Church, that they be locked and opened at due time? And doth he keep your Church or Chapel clean from duſt, cobwebs, and other annoyance? Doth he toll or Ring the Bels at the due accuſtomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any perſon is paſſing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accuſtomed, that the Neighbours may thereby be warned to recommend the Dying perſon to the Grace and Favour of God?

Tit. VI.

Concerning Hoſpitals, Schools, School-maſters, Phyſicians, Chirurgeons, and Midwives.

I. IS there any Hoſpital, Almes-houſe, or Free-School founded in your Pariſh? Who was the Founder, or

is now the Patron thereof? And what is the yearly Revenue, or Stipend, belonging to the Governours, or Factors, of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundaies and Holydayes, orderly to repair to your Church or Chapel? and see that they behave themselves there quietly and Reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish, practise Physick, or Chirurgery, or any Woman take upon her to exercise the Office of Midwife, without Approbation and License from the Ordinary?

TIT. VII.

Concerning Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish yearly and duely chosen by the joynt Consent of your Minister and Parishioners; or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and delivered up to the succeeding Church-wardens the Monyes remaining in their hands, together with all other things belonging to your Church or Chapel?

III. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishioners be absent from

from the Divine Service and Sermon in your Church or Chapel, upon Sundayes and Holydayes? And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace, levy of them, by way of distress upon their Goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And do you distribute the several sums so levied, among the poor of your Parish, according to the Law?

IV. DO you note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle or talk together in the Church-Porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. DO you suffer no Mis-behaviour or disorder to be done by Men, Women, or Servants, or Children in your Church or Chapel? Are you carefull that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Doggs, Hawks, or Hounds to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO you against every Communion appointed in your Church or Chapel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all strangers that Preach in your Church or Chapel, to subscribe their Names the same day in a Book provided for that purpose, together with the Name of the Bishop that Licensed them to Preach in this Diocese? and do you permit no other to Preach?

VIII. HAVE you (the Church-wardens and Side-men) now sworn to give in a true answer unto all these Artticles of Inquiry in all their several Titles, taken sufficient time to draw up your presentments, and therein consulted with your Minister for his faithfull Assistance?

FOR

FOR know you assuredly, that as the true discharging of your Office is the Chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such Crimes and Faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

HENRY CHICHISTER.

THE Ministers of every Parish are desired to give in the Names of such of the Younger sort, in their several Parishes, as they judge fit to receive Confirmation from the Bishop, and to present them to be Confirmed: Especially such as having Competently learned their Catechism, have not yet received the Holy Communion.

FINIS.

23

ARTICLES

O F

VISITATION and ENQUIRY

Concerning MATTERS

Eccleſiaſticall:

EXHIBITED

To the Miniſters, Church-wardens and Side-men of every Pariſh within the

DIOCESS of *OXON.*

In the firſt EPISCOPAL VISITATION Within the ſaid Dioceſs

OF THE

Right Reverend Father in God

ROBERT

By Divine Providence

Lord BISHOP of OXON.

Oxford Printed by *William Hall* Ann. Dom. 1662.

The Tenor of the Oath to be Administred to the Church-wardens, and Sidemen, of every Parish.

YOU shall Swear that you will Faithfully execute the Office of a Church-warden within your Parish, and after diligent enquiry, make a true Answer to every Article in this Book now given you in Charge, and to present all Inhabitants within your Parish that have done any Offence, or omitted any Duty therein mentioned. And this you shall doe uprightly and truly, without Favour or Malice, hope of Reward or feare of Displeasure. *So help You GOD.*

ARTICLES

OF

VISITATION and ENQUIRY

Within the

DIOCES of OXON.

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

1. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile, or Slate; the Windows well Glazed, the Floors well paved, the Seats well fastned, and conveniently placed; and all things so decently ordered, as becometh the house of God?

II. HATH the Steeple, or Tower of your Church or Chappel, or any part thereof, beg pulled down, or any of

the Lead or Bells formerly belonging thereunto, been imbezelled, sold or made away? In whose hands or Custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen-cloth, and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church, or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible, of the last Translation, in a large Volume, and the Book of Common-Prayer, both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration, in the Church, provided, and to be duly washed at the Charge of the Parish;

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Surnames of all such persons as are Married, Christned, or Buried, within your Parish? together with the Names and Surnames of both the Parents of the Children so Christned, expressing the day, month, and year of all such Christenings, Marriages, and Burials; And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you also another Book wherein to

to write down the Church-wardens Accounts: together with a strong Chest with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearl-cloth, for the Burial of the Dead?

TIT. II.

Concerning the Church-yard, the Houses, Gleabs, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls Rails, or Pales; and decently kept from youth and from childrens playing there, and all manner of prophanation & uncleaneſs, from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any doze into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrar of all the Glebe-lands, Gardens, Orchards, Tenements, or Cottages, belonging to your Parsonage or Vicarage? As also a note of such Pensions, Rate-tithes, and Portions of Tithes, or other yearly Profits (either within

or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? and by whom? as you know or have heard?

VI. HAVE any of the Antient Glebe-lands belonging to your Parsonage or Vicarage, been taken away, or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable-Land into Pasture? by whom hath the same been made? and how many years since: and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof; as you know, believe, or have heard?

TIT. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders, by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you; How many weeks in any one year hath he been absent from it, without urgent necessity?

V. HATH

V. HATH your Minister a Curate to assist him? Is the said Curate in Holy Orders? an able and discreet person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church beside? and what yearly Stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, Celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his degree?

VIII. DOTH he observe the Holy-dayes and Fasting-dayes, as also the Ember weeks, and the yearly Perambulation in Rogation-week, as in the Common Prayer-book, or by the Ecclesiastical Canons is appointed? giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service upon the Sunday next before?

IX. HATH your Minister been licenced to Preach by the Bishop, or either of the two Universities? If so; Doth he then constantly (unless in case of Sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed be hindred by Sickness, or otherwise, as aforesaid, doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine tending to the edification of the people in the knowledge and faith of Jesus Christ, and obedience to Gods holy Commandements? or hath he at any time (as you know or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as, being under age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church? or at other hours then between Eight and Twelve in the Morning? unless he had a License or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture, read Divine Service, according to the Book of Common Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. Hath your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises, not appointed by Authority? or doth he, or any other, either

either Minister or Lay person, hold any Conventicles or Meetings in private houses within your Parish for people of several Families to resort unto, under the pretense of Preaching, Praying, Thanksgiving or Humiliation, contrary to the Laws and Canons in that case provided?

XVI. IS your Parson, Vicar, Curate or Lecturer, a man of a sober, unblamable, and exemplary life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns, or Alehouses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer, or Quareller? Doth he set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbeseeming a Minister of Jesus Christ?

TIT. IV.

Concerning the Parishioners.

1. IS there in your Parish any person known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary that refuse to come unto the publick Assemblies, prayers or services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, present them by their Names?

II. IS there any person in your Parish, that lyeth under a common fame, or vehement suspicion of Adultery,

Fornication or Incest? Are there any common drunkards within your Parish, or common swearers, or blasphemers of Gods name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction, and discord amongst their neighbours?

III. DO any of your Parish upon the Sundays or Holydayes, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open or wares sold? or do any Vintners, Inne-keepers, or other victuallers and sellers of Wear or Ale, suffer any persons to tipple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holyday appointed for divine service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawful Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form then is appointed? Or do they keep them unbaptized any longer time then the Church alloweth? And are there any Infants, or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Householder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Book of Common-Prayer

is

is appointed: that when they are well Instructed in the same, they may be confirmed by the Bishop.

VIII. IS there any person in your Parish who being 16. years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling? or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you among you any that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish who have been unlawfully married contrary to the laws of God? Or any that being lawfully divorced have married again? Or any that being lawfully married, and not separated or divorced by course of law, do not cohabit together?

XI. ARE there any married-women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments, of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or elsewhere, leave any Legacy to your Church or Chappel, or the use of the poor, or to any other pious and

charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical benefice, who hath made gain there of by presenting a Clerk or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary?

TIT. V.

Concerning Parish-Clerks, and Sextons.

I. HAVE you belonging to your Church or Chappel-ry a Parish Clerk, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages duly paid unto him; or who with-holdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bels at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto

the

the Church; And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

TIT. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Almes house, or Free-School founded in your Parish: Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or Stipend, belonging to the Governours, or Masters, of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundayes and Holy-dayes, orderly to repair to your Church or Chappel: and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermons?

III. DOTH any man in our Parish, practise Physick, or Chirurgery, or an Woman take upon her to exercise the Office of a Midwife, without approbation and license from the Ordinary?

TIT. VII.

Concerning Church-wardens and Side-men

1. ARE the Church-wardens of your Parish yearly and duly chosen by the joynt consent of your Minister and Parishioners: or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and delibered up to the succeeding Church-wardens the Moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundayes and Holydayes: And if you find any to have absented themselves without a sufficient cause, do you by Warrant from some of the Justices of Peace, levy of them, by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And do you distribute the several sums so levied, among the poor of your Parish, according to the law?

IV. DO you note them that come late to Church after Divine Service is begun, or depart before it be ended? Do you suffer none to stand idle, or talk together in the Church-porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices.

V. DO you suffer no mis-behaviour or disorder to be done by men, women, or servants, or children in your Church or Chappel; Are you careful that none of them sit; lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris dancers, no Dogs, Hawks, or Hounds to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VIII. Have you (the Church-wardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, taken sufficient time to draw up your presentments, and therein consulted with your Minister for his faithful assistance?

FOR know you assuredly, that as the true discharging of your Office is the chief means whereby publick Disorders, Sins, & Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiasticall Gourts, as in Cases of wilful Omission and Perjury.

ROB. OXON.

THE Ministers of every Parish are desired to give in the Names of such of the younger sort, in their several Parishes, as they judge fit to receive Confirmation from the Bishop, and to present them to be confirmed: especially such as having competently learned their Catechism, have not yet received the Holy Communion.

ARTICLES
OF
VISITATION & ENQUIRY
Concerning MATTERS
Eccleſiaſtical:

EXHIBITED
To the Miniſters, Church-Wardens, and Side-men of every Pariſh within the
DIOECESE of *LANDAFFE*,
In the Firſt EPISCOPAL VISITATION
OF THE
Right Reverend Father in God
HUGH
By Divine Providence
Lord Biſhop of *LANDAFFE*.

LONDON,
Printed for *T. Garthwait*, at the Kings-Head in S. *Pauls* Church-yard, M.DC.LXII.

The Oath to be Administred to the Church-wardens and Sworn-men.

YOu shall swear, That you and every of you shall diligently enquire of the Articles given you in charge, and without any affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice of any person, you shall present all and every such person and persons that now is, or of late was in your Parish, as hath committed any Incest, Adultery, Fornication or Simony, and any misdemeanour or disturbances committed or made in any Church or Chappel in time of Common Prayer, Preaching or Divine Service there used, to the disturbance thereof, and also that have committed or done any other offence, fault or default, presentable in the Ecclesiastical Court, according to the Articles now delivered to you. Wherein you shall deal uprightly, fully, and according to truth, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, and so conceal the truth: having in this action God before your eyes, with an earnest zeal to maintain the truth and suppress vice. So help you God, and the Contents of this Book.

BIBLIOTHECA BODLEIANA

ARTICLES

OF

VISITATION and ENQUIRY

Within the

DIOCESE of *LANDAFFE.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. ARE your Parish Church, Chappel or Chappels kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate? the Windows well glazed, the Floors well paved, the Seats well framed, and conveniently placed, and all things so decently ordered, as becometh the House of God.

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of the Lead or Bells formerly belonging thereunto, been imbezelled, sold

or made away? In whose hands or custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church or Chappel, for the Administration of Baptism? And is there in your Chancel a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of silk, Stuff, or fine Woollen cloath, and another Covering of white and pure Linnen to spread thereupon? And have you a fair Communion-Cup, or Chalice of silver, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew for your Minister to read Divine Service in? A Pulpit, with a comely Cloath or Cushion for the same? A Bible of the last Translation, in a large Volume, and the Book of Common-Prayer, both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church provided, and to be duely washed at the Charge of the Parish.

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Surnames of all such persons as are married, Christned, or Buried within your Parish? together with the Names and Surnames of both the Parents of the Children so Christened, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein to write down the Churchwardens Accompts: together with a strong Chest, with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearl cloath, for the Burial of the Dead?

VIII. HAVE you a Box with a lock and key, fit to receive and keep the Alms of charitable men given to your poor, according to the 84 Canon?

Tit. II.

Concerning the Church-yard, the Houſes, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard ſufficiently fenced with Walls, Raile, or Pales; and decently kept from the annoyance of Swine, Horſes, and other Cattel? Hath any perſon encroached upon the ſame? or made any way into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trées there growing been cut down? how long ſince, by whom? and to whoſe uſe and benefit?

II. IS the Houſe of your Parſon, Vicar, or Curate, (with all the out-houſes thereunto belonging) kept in good and ſufficient repair? Or, have any of the ſaid Houſes, or Out houſes, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any perſon encroached upon any Garden, Yard, or Cloſe, belonging to your Parſonage or Vicarage houſe? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the ſame?

III. HAVE you a true and perfect Terrier of all the Glebe lands, Gardens, Orchards, Tenements or Cottages, belonging to your Parſonage or Vicarage? As alſo a Note of ſuch Penſions, Rate-tythes, and Portions of Tythes, or other yearly Profits (either within or without your Parish) as belong thereunto? Have any of the ſame been withheld from your Miniſter? or by whom; as you know, or have heard?

IV. HAVE any of the Ancient Glebe-lands belonging to your Parſonage or Vicarage been taken away, or exchanged for other, without the free conſent of the Incumbent, and licence from the Ordinary? Have any Incloſures been made in your Parish, to the detriment of the Church, by the decay of Village, and converting Arable-land into Paſture? by whom hath the ſame been made? and how many years ſince? and how much is your Parſonage or Vicarage damnified thereby in the yearly value thereof, as you know, believe, or have heard?

Tit. III.

Concerning Miniſters.

I. IS your Miniſter a Prieſt or Deacon, Epiſcopally Ordained, according to the Laws of the Church of England? If ſo, let him produce his Orders.

II. IS

II. IS he defamed or suspected to have obtained either his Benefice or Orders by any Simoniacal compact?

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, without omitting any one, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend or Dignity? Is he constantly resident upon his Benefice among you? How many weeks in any one year hath he been absent from it, without urgent necessity?

V. HATH your Minister a Curate to assist him? Is the said Curate in Holy Orders? an able and discreet person, and conformable to the Lawes and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church beside and what yearly stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common Prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the reading or celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Ecclesiastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-daies and Fasting-daies, as also the Ember-weeks, and the yearly Perambulation in Rogation week, as in the Common-Prayer Book, or by the Ecclesiastical Canons, is appointed: giving notice to the Parishioners of every of the same in the Church in the time of Divine Service, upon the Sunday next before?

IX. HATH your Minister been licensed to preach by the Bishop, or either of the two Universities? Also, Doth he then constantly (unless in case of sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or if he be not a Licensed Preacher, or being so Licensed, be hindred by sickness, or otherwise, as aforesaid; doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher, or one of the Homilies

milies set forth by Authority to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Parish, in the Church Catechism? and doth he prepare and present them, being so instructed, to be confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants, and other Sectaries (if any such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Laws, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of Death? Is there any Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine, tending to the edification of the people in the knowledg and faith of Jesus Christ, and obedience to Gods holy Commandments? or hath he at any time (as you know, or have heard) preached any false, heretical, seditious or schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick Peace, and unity either of Church or State?

XIII. HATH he presumed to marry any persons in private houses? or such as being under age, have not the consent of their Parents, or without the Banns first published on three Sundaies or Holy-dayes in the Church? or at any other hours then between eight and twelve in the morning, unless he had a Licence or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecure read Divine Service, according to the Book of Common Prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises, not appointed by Authority, or doth he, or any other, either Minister or Lay person, hold any Conventicles or meetings in private houses within your Parish, for people of several Families to resort unto, under the pretence of preaching, praying, thanksgiving or humiliation, contrary to the Laws and Canons in that case provided? If so, present them, with the time and place specified.

XVI. IS your Parson, Vicar, Curate or Lecturer, a man of sober, [illegible]able, and exemplary Life? Doth he familiarly converse with

with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns or Ale-houses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer or Quarreller? Doth he set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbecoming a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person known or reputed Heretick or Schismatick? any Papist, Presbyterian, Familist, Anabaptist, Quaker or other Sectary, that refuse to come unto the publick Assemblies, Prayers, or Services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish that lieth under a common fame, or vehement suspition of Adultery, Fornication, or Incest? Are there any common Drunkards within your Parish, or common Swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours? If so, who are they?

III. DO any of your Parish upon the Sundays or Holy days, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open, or wares sold? or do any Vintners, Innkeepers, or other Victuallers and sellers of Wear or Ale, suffer any persons to tipple or game in their houses upon those days? Declare the persons so offending, with the time and place.

IV. DOTH every person inhabiting or sojourning within your Parish duely resort unto your Church, Chappel or Chappels, upon every Sunday and Holiday appointed for Divine Service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used?

and

and are there any among you that come only to the Preaching, and not to the Common-Prayers of the Church? who are they?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine-Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned? Declare who do not, if any such.

VI. ARE there any in your Parish, that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawfull Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in any other Parishes, or after other form then the Church alloweth? And are there any Infants, or more aged persons in your Parish as yet unbaptized? If so, declare who.

VII. DOTH every Householder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundaies and Holy-daies, as in the Book of Common-Prayer is appointed, that when they are well instructed in the same, they may be confirmed by the Bishop?

VIII. IS there any person in your Parish, who being 16 years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any Strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it? If there be any such, express who they are.

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved? If so, declare who they be.

X. ARE there any living in your Parish who have been unlawfully married, contrary to the Laws of God? Or any that being lawfully divorced have married again? Or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together? If so, express their several names.

XI. ARE there any married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings accor-

ing to customs? If there be any such present them.

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter Offerings to your Minister? Or any that refuse to contribute and pay the rate assessed upon them, for the repair of your Church or Chappel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all Divine Offices there: If so, who are they?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did any dying in your Parish or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the poor, or to any other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of any Patron or other person in your Parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any bargain, either for money, or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinarie?

XVI. IF any brawl or fight one with another in your Church or Church-yard, present them.

TIT. V.

Concerning Parish-clerks, and Sextons.

I. HAVE you belonging to your Church or Chappelrie a Parish-Clerk, aged 21 years at the least? Is he of honest life and conversation, and sufficient or able to perform his dutie in reading, writing and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his wages and customarie duties duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish,) diligently look to the doors of your Church, that they be

locked

locked and opened at due time? And doth he keep your Church or Chappel clean from dust, cobwebs and other annoiance? Doth he toll or ring the Bels at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when ani person is passing out of this life, doth he, upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbors may thereby be warned to recommend the dying person to the grace and favor of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there ani Hospital, Alms-house or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? and what is the yearly Revenue or Stipend belonging to the Governors or Masters of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such grants and ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop? Present such, if there be ani in your Parish or Chappelrie. Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authoritie? Doth he cause them upon Sundaies and Holidaies orderly to repair to your Church or Chappel, and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH ani man in your Parish practise Physick or Chirurgery, or ani woman take upon her to exercise the office of a Midwife, without approbation and license from the Ordinarie? If so, name them.

Tit. VII.

Concerning Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish yearly and duly chosen by the joint consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-wardens given up their due

Accompts

Accompts to the Parish, and delivered up to the succeeding Church-wardens, the moneys remaining in their hands, together with all other things belonging to your Church or Chappel?

III. HATH there been diligent care to see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundaies and Holy-daies, and to find who have absented themselves without a sufficient cause? Hath there been by Warrant or Warrants from some of the Justices of the Peace, levied of such offendors, by way of Distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided: And hath the same been distributed among the Poor of your Parish, according to the Law?

IV. HAVE they been noted that come late to Church after Divine Service is begun, or depart before it be ended? Have ante been suffered to stand idle, or talk together in the Church-porch, or walk in the Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. HATH no mis-behaviour or disorder been suffered to be done by men, women, servants, or children, in your Church or Chappel? Hath care been taken, that none of them sit, lean, or lay their Feet upon the Communion-Table? Have no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds, been suffered to be brought or come into your Church, to the disturbance of the Congregation?

VI. HATH there been provided against every Communion appointed in your Church or Chappel, a sufficient quantitie of fine white Bread, and of good Wine, according to the number of Communicants?

VII. HAVE all Strangers that preach in your Church or Chappel, subscribed their names the same day, in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese? and have none other preached?

THE Church-wardens and Sidemen are required to advise with their respective Parsons, Vicars or Curates, concerning their several Presentments, that so they may be regular and direct in answer to the Articles given them in charge.

HUGH LANDAFFE.

ARTICLES

OF

VISITATION & ENQUIRY

Concerning MATTERS

Eccleſiaſtical:

EXHIBITED

To the Miniſters, Church-Wardens, and Side-men of every Pariſh within the

DIOCESE of *EXETER*,

In the Primary EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

SETH

By Divine Providence

Lord Biſhop of *EXETER*.

LONDON,
Printed for *T. Garthwait*, at the Kings-Head in S. *Pauls* Church-yard, M. DC. LXII.

The Tenor of the Oath to be Administred to the Church-wardens and Sidemen of every Parish.

YOu shall Swear to enquire with your best diligence, and to make a true answer unto every Article in this Book now given you in Charge; and to Present every Person that now is, or of late was, inhabiting within your Parish, that hath done any Offence, or omitted any Duty, therein mentioned. And this you shall do, as in the sight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Displeasure. *So help you God.*

ARTICLES

OF

VISITATION and ENQUIRY.

Within the

DIOCESE of *EXETER.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Roofs thereof well covered with Lead, Tile or Slate? the Windows well glazed, the Floors well paved, the Seats well fastned, and conveniently placed, and all things so decently ordered, as becometh the House of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of the Lead or Bells formerly belonging thereunto, been imbezelled, sold

or made away? In whose hands or custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloath, and another Covering of white and pure Linnen to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloath or Cushion for the same? A Bible of the last Translation, in a large Volume, and the Book of Common-Prayer, both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church provided, and to be duely washed at the Charge of the Parish.

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Sirnames of all such persons as are married, Christned, or Buried, within your Parish? together with the Names and Sirnames of both the Parents of the Children so Christened, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein to write down the Churchwardens Accompts: together with a strong Chest, with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Herse, with a black Pearl-cloath, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houses, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any person encroached upon the same? or made any way into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trees there growing been cut down? how long since, by whom? and to whose use and benefit?

II. IS the House of your Parson, Vicar, or Curate, (with all the out-houses thereunto belonging) kept in good and sufficient repair? Or, have any of the said Houses, or Out-houses, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any person encroached upon any Garden, Yard, or Close, belonging to your Parsonage or Vicarage house? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Glebe lands, Gardens, Orchards, Tenements or Cottages, belonging to your Parsonage or Vicarage? As also a Note of such Pensions, Rate-tythes, and Portions of Tythes, or other yearly Profits (either within or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister? or by whom; as you know, or have heard?

IV. HAVE any of the Ancient Glebe-lands belonging to your Parsonage or Vicarage been taken away, or exchanged for other, without the free consent of the Incumbent, and licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Villages, and converting Arable-land into Pasture? by whom hath the same been made? and how many years since? and how much is your Parsonage or Vicarage damnified thereby in the yearly value thereof, as you know, believe, or have heard?

Tit. III.

Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders by any Simoniacal compact?

III. HATH

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he any other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? Holy many weeks in any one year hath he been absent from it without urgent necessity?

V. HATH your Minister a Curate to assist him? Is the said Curate in Holy Orders? an able and discreet person, and conformable to the Lawes and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in any other Church besides? and what yearly Stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, Celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-prayer, without any addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-dates and Fasting-dates, as also the Ember weeks, and the yearly Perambulation in Rogation-week, as in the Common-prayer Book, or by the Ecclesiastical Canons is appointed? giving notice to the Parishioners of every of the same in the Church, in the time of Divine Service, upon the Sunday next before?

IX. HATH your Minister been licensed to Preach by the Bishop, or either of the two Universities? If so, Doth he then constantly (unless in case of sickness, necessary absence, or other reasonable impediment) himself Preach in your Church or Chappel, one Sermon every Sunday? or if he be not a Licensed Preacher, or being so Licensed, be hindred by sickness, or otherwise, as aforesaid; doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority, to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Pa-

rish

rish in the Church Catechism? and doth he prepare and present them, being so instructed, to be confirmed by the Bishop? and doth he endeavour to reclaim all Popish Recusants, and other Sectaries, (if anie such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Lawes, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there anie Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize anie without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine, tending to the edification of the people in the knowledg and faith of Jesus Christ, and obedience to Gods holy Commandments? or hath he at anie time (as you know, or have heard) preached anie False, Heretical, Devilish, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as being under age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church? or at any other hours than between Eight and Twelve in the Morning, unless he had License or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer, Hath he allowance from the Bishop for so doing? Doth he before his Lecture read Divine Service, according to the Book of Common-prayer? and is he in all respects conformable to the Laws and Orders of the Church of England?

XV. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises not appointed by Authority? or doth he, or any other, either Minister or Lay person, hold any Conventicles or Meetings in private houses within your Parish for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Lawes and Canons in that case provided?

XVI. IS your Parson, Vicar, Curate, or Lecturer, a man of sober, unblameable, and exemplary Life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns or Ale-houses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Scoffer, or Quarreller? Doth

he

be set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbeseeming a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person a known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary, that refuse to come unto the publick Assemblies, Prayers, or Services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish, that lieth under a common fame, or vehement suspition of Adultery, Fornication, or Incest? Are there any common drunkards within your Parish, or common swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours?

III. DO any of your Parish upon the Sundays or Holy dayes, forbear their bodily and ordinary labour? or permit their servants so to do? are any shops kept open, or wares sold? or do any Vintners, Innkeepers, or other Victuallers and sellers of Wear or Ale, suffer any persons to tipple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish duely resort unto your Church, Chappel or Chappels, upon every Sunday and Holiday appointed for Divine Service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come onely to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and

and Gospel are read, making due reverence when the Name of our Lord Jesus is mentioned?

VI. ARE there any in your Parish that refuse to send their Infant-children to be baptized publickly in the Church, unless in case of urgent danger; in which case, the child may be baptized at home by a lawfull Minister, after the form and rites appointed in the Liturgy? Or do they send them to be baptized in anie other Parishes, or after other form than is appointed? Or do they keep them unbaptized anie longer time than the Church alloweth? And are there anie Infants or more aged persons in your Parish as yet unbaptized?

VII. DOTH every Householder in your Parish cause their children and servants to learn their Catechism, and to give an account thereof unto your Minister, as he shall require it of them openly in the Church upon Sundaies and Holy-dates, as in the Book of Common-prayer is appointed: that when they are well instructed in the same, they may be confirmed by the Bishop?

VIII. IS there anie person in your Parish, who being 16 years of age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is alwaies to be one? Doth anie in your Parish refuse to receive the same kneeling? or from the hands of your own Minister, repairing for it to other Parishes and Ministers abroad? Or are there any strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they been so excommunicated? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

X. ARE there any living in your Parish, who have been unlawfully married, contrary to the Lawes of God? Or any that being lawfully divorced, have married again? Or any that being lawfully married, and not separated or divorced by course of Law, do not cohabit together?

XI. ARE there any married women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their offerings according to custom?

XII. ARE there any belonging to your Parish, who refuse to pay their duty for Easter Offerings to your Minister? Or any that refuse to contribute, and pay the rate assessed upon them, for the repair of your

Church or Chappel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did anie dying in your Parish or elsewhere, leave anie Legacy to your Church or Chappel, or to the use of the Poor, or to anie other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of anie Patron, or other person in your Parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clark or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary?

TIT. V.

Concerning Parish-Clarks and Sextons.

I. HAVE you belonging to your Church or Chappelry a Parish-Clark, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services in the Church? Are his wages duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the Doors of your Church, that they be locked and opened at due time? And doth he keep the Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Alms-house, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? and what is the yearly Revenue, or Stipend, belonging to the Governors or Masters of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such Grants and Ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish who is not allowed thereunto by the Bishop, or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authority? Doth he cause them upon Sundaies and Holidaies orderly to repair to your Church or Chappel, and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish practise Physick or Chirurgery or any woman take upon her to exercise the office of a Midwife, without approbation and license from the Ordinarie?

Tit. VII.

Concerning Church-wardens and Sidemen.

I. ARE the Churchwardens of your Parish yearly and duly chosen by the joint consent of your Minister and Parishioners, or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Churchwardens given up their due Accompts to the Parish, and delivered up to the succeeding Churchwardens the monies remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Churchwardens and Sidemen take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundaies and Holidaies? And if you find any to have absented themselves without a sufficient cause, do you by warrant from some of the Justices of Peace, levie of them by way of distress upon their goods, the sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided?

provided? And do your distribute the several sums so levied, among the Poor of your Parish, according to the Law?

IV. DO your note them that come late to Church after Divine Service is begun, or depart before it be ended? Do your suffer none to stand idle, or talk together in the Church-Porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. DO you suffer no misbehaviour or disorder to be done by men, women, or servants, or children, in your Church or Chappel? Are you carefull that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Pinnacels, no Morris-dancers, no Dogs, Hawks, or Hounds, to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese? and do you permit no other to preach?

VIII. HAVE you (the Churchwardens and Sidemen) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, taken sufficient time to draw up your Presentments, and therein consulted with your Minister for his faithfull assistance?

FOR know you assuredly, That as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

SETH: EXON.

THE Ministers of every Parish are desired to give in the Names of such of the younger sort, in their several Parishes, as they judge fit to receive Confirmation from the Bishop, and to present them to be confirmed; especially such as having competently learned their Catechism, have not yet received the Holy Communion.